

Christian Education

Vol. XV

JANUARY, 1932

No. 4

ROBERT L. KELLY, *Editor*

Assistant to Editor

MARTHA T. BOARDMAN

Contributing Editors

RAYMOND H. LEACH

ALFRED WMS. ANTHONY

ISMAR J. PERITZ

GARDINER M. DAY

HARRY T. STOCK

*Published Monthly, Omitting July, August and September, at
Lime and Green Sts., Lancaster, Pa.*

*By The Council of Church Boards of Education in the
United States of America
111 Fifth Ave., New York, N. Y.*

October, 1931, to June, 1932

Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum; with a cloth bound Handbook (price \$2.00) \$3.00. Single copies regular issues 25 cents.

TABLE OF CONTENTS

	PAGE
<i>Editorial Notes</i>	
The Annual Meetings.....	213
Youth and the Church.....	213
In Aid of Unemployment.....	215
The Program of the Twenty-first Annual Meeting of the Council of Church Boards of Education.....	216
The Program of the Annual Meeting of the Educational Association of the Methodist Episcopal Church.....	218
The Program of the Annual Meeting of the Presbyterian College Union.....	219
The Program of the Annual Meeting of the National Lutheran Educational Conference.....	220
Announcements of Disciples, Friends, Brethren and Congregational-Christian Educational Group Meetings.....	221
The Program of the Eighteenth Annual Meeting of the Association of American Colleges.....	222
The Pact of Paris.....	224
The Christian Colleges of China Ask a Question, <i>Roderick Scott</i>	225
The American College in Turkey, <i>William A. Harper</i>	233
The Mission of the Christian College, <i>W. R. Cullom</i>	241
Religion in Denominational Colleges, <i>Walter S. Ryder</i>	247
Denominational Preferences of Students in the Small Liberal Arts College, <i>Archie M. Palmer</i>	253
Interdenomination Activities, 1931, <i>Raymond H. Leach</i>	262
The Student Workers' Round Table, <i>Harry T. Stock</i>	265
Colby College Rejoices in Loyalty of Friends.....	272
The Seminary World, <i>Gardiner M. Day</i>	273
The Pastor is the Pivot.....	274
Here and There.....	276

Christian Education

Vol. XV

JANUARY, 1932

No. 4

EDITORIAL NOTES

THE ANNUAL MEETINGS

If you have not already done so, you should send in your reservation at once for the Annual Meeting at Cincinnati. The calendar of the week and programs will be found on a subsequent page. The opening session of the Council begins Monday, January 18, at 10:00 o'clock, at the Netherland Plaza Hotel. Be sure to get your railroad certificate when you purchase your ticket. This will guarantee you a return trip for half-fare, provided a minimum of one hundred delegates cooperate in this way. It is expected that the 1932 meetings will come up to and even surpass the high standard set in previous years. An exhibit of the work of the Boards and of the Council will be a feature.

YOUTH AND THE CHURCH

Student Church Preferences: The statistics set forth by Mr. Leach, with reference to the church affiliations of students in ninety-eight tax supported colleges, have aroused considerable interest. That 87 per cent of these students express church preferences has come as a surprise to many who had not been conversant with the facts. Mr. Palmer's report on "The Smaller College" study now shows that in the church related colleges the ratio of church membership and preference is much higher than in the tax supported colleges. The average in ninety-five of these colleges (eleven small independent colleges being included) was found to be approximately 94.4 per cent. The institutions on independent foundations are the only group not yet heard from. The authorities in many of these colleges, particularly the large ones, decline to have such a census taken.

Misplaced Innuendoes: It would appear from these statistics that the college preachers who attempt to secure students' favor

by accentuating their sermons with dirty digs at the church and even by picturesque language that outside of the pulpit would be frankly called profanity may be reckoning somewhat without their hosts. As has been suggested by a university worker, such expedients are "not necessary" to win student appreciation. This is putting it mildly. But perhaps it is best to leave some things to the imagination.

The Churches as Laboratories: In a certain college committed to a program of creative education, art students are allowed credit for practicum in studios and galleries, music students in practice rooms and ensemble work, science students in laboratories and observatories, and students of language in written and spoken composition and production. When the question was asked of the president what relation the students of religion in the college sustain to the churches of the community, the prompt and emphatic reply was, "None whatever."

Apologizing for the Church: The minutes of the Federated Student Committee afford a striking indication of a situation well known to the initiated but probably not fully comprehended by the casual observer. Some pages of the minutes are devoted to a consideration of the function of church workers at an Association conference. Occasionally such workers, it appears, are given important places on the program, sometimes they are allowed to "introduce" the church to the conference, more often they are permitted to segregate the students of their own special fellowship for "denominational" conferences. We quote from the Minutes:

The share given denominational representatives in conference program.

- a. In seven conferences the representatives were given a minor share such as being hostess at table, helping arrange exhibits, preparing communion, and sitting in on leaders' meetings.
- b. In four cases the representatives were given committee work or assistantships in group leadership.
- c. In two conferences they were given major responsibility—one as director of recreation, and one as leader of work-shop hour and helper with worship programs. In the latter case, the representative was both Y. W. secretary and Presbyterian student secretary on her local campus.
- d. Six representatives did not report on their share in the program.

The assumption behind the entire system is fundamentally wrong. The Associations once considered themselves and were considered by others as "arms of the church." Now, apparently, if they are not in arms against the church, at least there must be a highly diplomatic ceremony performed, with well accredited ambassadors extraordinary participating, if the church is even to be introduced to the students—and apologized for. A college president, in a college once noted for the spiritual power and effectiveness of its Y.M.C.A. and Y.W.C.A., recently remarked to the editor that now those Associations in his college are adjuncts of the Socialist party. Why is it that in the Association Conferences and elsewhere, the churches are not recognized in their true function as laboratories *par excellence* of religion? Why is the church representative so rare a bird that he and his cause must be "introduced" as something foreign and unrelated to the business in hand? Why might not the regular speakers take a constructive attitude toward the church? A great many people are wondering why.

IN AID OF UNEMPLOYMENT

We thank our numerous friends who have been so kind as to send in back numbers of CHRISTIAN EDUCATION in response to our inquiry, which is now repeated. In all such cases subscriptions are advanced in due proportions. Will you not thus help unemployed issues of CHRISTIAN EDUCATION to go to work?

Issues out of Stock.

Vol. I (1917-18) All ("The American College Bulletin")	Vol. VIII (1924-25) Nov.
Vol. II (1918-19) Oct., Nov., Dec., Jan., Feb.	Vol. IX (1925-26) Nov., Dec., Feb., March, April, May
Vol. III (1919-20) Oct., May	Vol. X (1926-27) Nov., Dec., Jan., Feb., May, June
Vol. IV (1920-21) Jan., Apr.	Vol. XI (1927-28) Oct., March, May (<i>Hdbk</i>)
Vol. V (1921-22) Oct., Dec., Mar., May, June, July	Vol. XII (1928-29) Oct., Jan., May, June
Vol. VI (1922-23) Nov., Jan., March	Vol. XIII (1929-30) Oct., Jan., April, June
Vol. VII (1923-24) Oct., Nov., Dec., Jan.	

TWENTY-FIRST ANNUAL MEETING OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

The Netherland Plaza, Cincinnati, Ohio

JANUARY 18 and 20, 1932

Program

MONDAY, JANUARY 18

10:00 A. M.

Worship

Address of the President of the Council for 1931-32:
Christian Higher Education—Whither?

Dr. Gould Wickey, The Board of Education, The United
Lutheran Church in America

The Fifteenth Annual Report of the Executive Secretary
Dr. Robert L. Kelly

The Annual Report of the University Secretary
Mr. Raymond H. Leach

The Campaign of Perseverance
Dr. Alfred Williams Anthony

Brief Reports of the Standing and Special Committees
COLLEGES—*Dr. H. O. Pritchard, Chairman*
UNIVERSITY—*Dr. George R. Baker, Chairman*
STANDARD REPORTS FOR INSTITUTIONS OF HIGHER EDUCATION—*Dr. E. E. Rall, Member of National Committee*

Appointment of Committees for the present meeting

2:30 P. M.

Worship

Student Loan Funds
Dean Ralph W. Ogan, Muskingum College

College Day Among the Churches
Dr. W. R. Kedzie, Congregational Education Society

3:15 P. M.

How Should a Board of Education Function?

Dr. W. F. Quillian, Board of Education, Methodist Episcopal Church, South

* General Discussion, informal, voluntary

The emphasis of this discussion is on field and method.

7:30 P. M.

Worship

Deepening the Spiritual Life—Trends in Student Thinking

Dr. Mary E. Markley, Board of Education, The United Lutheran Church in America

* General Discussion, informal, spontaneous

WEDNESDAY, JANUARY 20

10:00 A. M.

Worship

How Shall the Boards of Education Serve Most Effectively the Institutions and Agencies of Religion and of Education?

Dr. D. A. McGregor, Department of Religious Education, Protestant Episcopal Church

Dr. Harold M. Robinson, Board of Christian Education, Presbyterian Church, U. S. A.

* General Discussion, informal, voluntary

The emphasis of this discussion is on service and relationships.

The denominational groups meeting in Cincinnati during the week have accepted the invitation to unite with the Council in discussing this important topic.

Adjournment

The Cincinnati Museum of Art will be open to members of the Council Wednesday and Thursday afternoons. Special art exhibits are being arranged and will be interpreted by the attendants in charge.

* It is understood in each instance where a general topic is announced with only one or two names appearing on the program, all board secretaries and representatives from church related colleges are expected to feel free to participate in the discussion.

**ANNUAL MEETING OF THE EDUCATIONAL
ASSOCIATION OF THE METHODIST
EPISCOPAL CHURCH**

Netherland Plaza Hotel, Cincinnati, Ohio

JANUARY 19, 1932

Program

Such instructions as were given at the last meeting have been observed in the arrangement of this program. The breakfast hour on Tuesday may be utilized, if desired, for meetings of the standing commissions. Lunches may be arranged in four sections: Secondary Schools, Colleges, Universities, and Theological Schools.

MORNING SESSION

9:00 Devotions

W. S. Bovard, Board of Education

9:10 Foreword

C. E. Hamilton, Cazenovia Seminary

9:20 Brief Reports of Standing Commissions

"On Cooperation of the Educational Association and the Board of Education."

"On Cooperation of Secondary Schools and Colleges."

"On Cooperation of Colleges and Theological Schools."

"On Cooperation of Colleges and Graduate Schools."

"On Religious Life and Activities."

10:00 Reports of Committees on Legislation

General Conference Legislation

F. C. Eiselen, Garrett Biblical Institute

The University Senate; Suggested Revisions

J. P. MacMillan, Board of Education

11:30 Business Session. Appointment of Special Committees.

Miscellaneous.

11:40 Sectional Meetings Continuing through Luncheon

AFTERNOON SESSION

2:20 Devotions

John L. Hillman, Simpson College

2:30 Financial Measures for These Times

Alfred F. Hughes, Hamline University

Discussion

3:15 Reports from Sectional Meetings

Discussion of General Conference Legislation

3:45 Business Session. Reports of Special Committees.
Elections.

EVENING SESSION

6:00 Annual Dinner (Informal)

Address

Frederick M. Hunter, University of Denver

Final Summary of Surveys

Floyd W. Reeves, University of Chicago

Adjournment

**ANNUAL MEETING OF THE PRESBYTERIAN
COLLEGE UNION**

Gibson Hotel, Cincinnati, Ohio

JANUARY 19, 1932

Program

9:00 A. M.

MORNING SESSION

Prayer

Reading of Minutes—Appointment of Committees

Financial Methods in the Present Period of Strain

(1) "Building a College Budget"

President C. W. Greene

(2) "Floating a College in Hard Times"

President H. M. Gage

"College Accounting as Seen by the Traveling Auditor"

Mr. A. H. Burnett

2:00 P. M.

AFTERNOON SESSION

Business Meeting—Election of Officers

Developing the Cultural Values of Life

(1) "The Place of the Fine Arts in a Christian College"

President R. K. Hickok

(2) "The Development of Spiritual Values on the Campus"

President R. W. Lloyd

The Findings of the Lindsay Commission ("The Christian College in India") as related to Christian Higher Education in America, *President Wm. J. Hutchins*

6:30 P. M.

EVENING SESSION

Complimentary Dinner—Board of Christian Education

“Some Board Policies”—Presented by Members of the Staff

H. W. Reherd, President

H. M. Gage, Secretary

**ANNUAL MEETING OF THE NATIONAL LUTHERAN
EDUCATIONAL CONFERENCE**

Netherland Plaza Hotel. Cincinnati, Ohio

JANUARY 19, 1932

Program

MORNING SESSION

9:00 A. M. Devotions and Business

9:30 A. M. The Type of Preaching for the Age

President T. F. Gullixson, Luther Theological Seminary, St. Paul, Minnesota

President J. A. W. Haas, Muhlenberg College, Allentown, Pa.

Discussion

11:00 A. M. The Distinctive Function of the Lutheran College for the Future

Professor O. F. H. Bert, Washington and Jefferson College, Washington, Pa.

President C. G. Erickson, Upsala College, East Orange, N. J.

AFTERNOON SESSION

1:30 P. M. The College Section: Report of Special Committee on Research

Chairman, *President Erland Nelson*, Dana College, Blair, Neb.

The Seminary Section: Round Table—Seminary Problems

Leader, *Professor O. F. Nolde*, Lutheran Theological Seminary, Philadelphia, Pa.

3:30 P. M. Joint Session: Election of Officers; Business

EVENING SESSION

6:30 P. M. Banquet

Address: *John F. Kramer, Esq.*, Former National Prohibition Director

The College Presidents of the Disciples of Christ will meet at the Netherland Plaza Hotel, Tuesday, January 19, 1932. There will be sessions throughout the day. The following topics will be discussed: "The Proposed Uniform Report Blank," "How to Economize in College Administration without Loss of Efficiency," "What Are the Most Pressing Problems which our Colleges Face at the Present Time?" Dr. H. O. Pritchard, Indianapolis, Ind., Secretary.

The Board of Education of the Five Years' Meeting of Friends in America will meet at the Netherland Plaza, Tuesday evening, Wednesday afternoon and evening, January 19 and 20.

The General Education Board of the Church of the Brethren will hold a business meeting only at the Netherland Plaza sometime on Tuesday, January 19. For further information address Dr. J. S. Noffsinger, 839 17th Street, N. W., Washington, D. C.

The Association of Colleges of Congregational and Christian Affiliation will meet for a luncheon conference at the Netherland Plaza on Wednesday, January 20, at 12:30 P. M. President Philip C. King of Washburn College will give an address on "Can Church and Campus Speak a Common Language?" This will be followed by a general discussion of religion on the college campus and the election of officers and other business. For further information write to Dr. W. R. Kedzie, 19 S. LaSalle Street, Chicago, Ill.

SPECIAL RATES

Representatives of member institutions and dependent members of their families attending the annual meetings of the Association of American Colleges and the Council of Church Boards of Education are entitled to a reduction of one-half of the return railroad fare, provided at the time of purchasing tickets to Cincinnati they obtain a standard form reduced fare certificate from the ticket agent. Certificates will be validated at a special booth for the purchase of return tickets at one-half the regular one-way fare. This arrangement is contingent on there being in attendance at the meetings not less than 100 persons holding these certificates.

EIGHTEENTH ANNUAL MEETING OF THE ASSOCIATION OF AMERICAN COLLEGES

The Netherland Plaza, Cincinnati, Ohio

JANUARY 21 and 22, 1932

Program

10:00 A. M. **THURSDAY, JANUARY 21**

Announcement of Committees by *President Ernest H. Wilkins, Oberlin College, President of the Association*

The Annual Report of the Executive Committee and the Executive Secretary

Dr. Robert L. Kelly

The Annual Report of the Treasurer

President William M. Lewis, Lafayette College

Condensed Reports of the Permanent Commissions and Standing Committees:

Enlistment and Training of College Teachers

President James L. McConaughy, Wesleyan University

Educational Surveys

President Frank L. McVey, University of Kentucky

Proposed Form of Classification of Institutions of Higher Education

Dean Raymond Walters, Swarthmore College

Report of the National Committee on Standard Reports for Institutions of Higher Learning. (See Friday luncheon conferences.)

President Donald J. Cowling, Carleton College

The Present Financial Status of the College

Dr. Alfred W. Anthony

College Athletics

President Thomas S. Gates, The University of Pennsylvania.

2:30 P. M.

The Presidential Address

President Ernest H. Wilkins, Oberlin College

What an Art Museum Can Do to Cooperate with the College and University

Director Walter H. Siple, The Cincinnati Art Museum

Visit to the Cincinnati Art Museum

7:00 P. M. THE ANNUAL DINNER*

Message from *Principal L. P. Jacks, Manchester College, Oxford University*

Address

Mr. Charles P. Taft, 2nd

9:30 A. M.

FRIDAY, JANUARY 22

Business Session

College Credit for Oriental Students

Dean John R. Effinger, University of Michigan

The Work of the Committee on Personnel, American Council on Education

Dean Herbert E. Hawkes, Columbia University

Vital Educational Measures Applicable to Colleges

Chancellor Samuel P. Capen, University of Buffalo

12:30 P. M. SECTIONAL LUNCHEON CONFERENCES**

Credits and Credit Systems

President William M. Lewis, Lafayette College

Objective Indices of Faculty Scholarship Obtainable through the Library

President Henry M. Wriston, Lawrence College

Standard Financial Reports

Mr. Lloyd Morey, Comptroller, University of Illinois, and Chairman, National Committee on Standard Reports for Institutions of Higher Education

Faculty and Student Relationships

Dean Christian Gauss, Princeton University

President Katharine Blunt, Connecticut College

Individualization in Teaching

President H. P. Rainey, Bucknell University

The Comprehensive Examination

Dr. Edward S. Jones, Director of Special Study

Each session to adjourn at its own time.

* Formal and informal. Reservations at \$2.00 per cover should be made with the hotel at once. It is easier to cancel if necessary than to secure a reservation at the last moment.

** Reservations at \$1.25 per plate.

THE PACT OF PARIS

*The Two Essential Articles*GENERAL PACT FOR THE
RENUNCIATION OF WAR

Signed at Paris, August 27, 1928

Proclaimed a Binding Agreement at Washington, July 24, 1929

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czecho-Slovak Republic,

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made . . . Convinced that all changes in their relations with one another should be sought only by pacific means . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor . . . Have decided to conclude a Treaty . . .

Article 1

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

In response to a large number of requests from administrators and teachers, the National Student Forum, 532 Seventeenth Street, N. W., Washington, D. C., has issued a brief but comprehensive text-book on the Paris Pact. Ten free copies are furnished free to every school enrolling for its study, and as many more as may be desired at cost (five cents a copy). In addition, a free copy of the Shotwell pamphlet, "War as an Instrument of National Policy and its Renunciation in the Pact of Paris," and several other pertinent pamphlets on the subject of national defense and the forthcoming World Disarmament Conference. The work of the Forum has been heartily endorsed by Commissioner Cooper, Judge Kellogg, former Secretary of State, President Butler and practically all the State Superintendents of Public Instruction and former Commissioners of Education.

THE CHRISTIAN COLLEGES OF CHINA ASK A QUESTION

RODERICK SCOTT

Professor of Philosophy, Fukien Christian University,
Foochow, China

This is the question they ask: Religion and education, do they mix or not?

To understand our question, a brief sketch of the background is necessary.

Recently a small committee met in Boston, to consider the problem: How can we prevent the Christian colleges of China from following the secularizing tendencies of the American colleges? The significance of the question lies in its concealed irony. We in China face some very concrete external limitations to being religious, whereas American educators would seem to be hindered only by the darkness of their own minds!

To describe these limitations is both instructive and pertinent, since they were the original stimulus that drove the writer to the position set forth in this paper.

There are, first, the specific government regulations concerning religion in the China colleges. There can be no department called Religion; there can be no majoring in religious subjects; there can be no required religious exercises, of the chapel or the curriculum; there can be no propaganda in the classroom! Secondly, there are the anti-religious ideas afloat, familiar almost to every schoolboy; they fall into three well-defined groups, and every group has a large number of adherents. To the communists, religion is the tool of capitalism, the "opiate of the people"; to the nationalists, Christianity is disguised "imperialism," foreign interference with Chinese sovereignty; to the quite formal and formidable anti-religious movement, religion is a form of superstition, a fundamental hindrance to progress. Communism does not count for much intellectually in China; the Chinese are, on the whole, as anti-red as any one could desire, but the other two attitudes are very wide-spread. To the radical nationalists, the three words, church, Christian and missionary, have but a single meaning, and that is, *foreign*, and therefore, *ipso facto*, objectionable. And the anti-religious

movement is no longer, as it was when it began, in protest to the World's Christian Student Federation meeting in Peking, an affair of schoolboys; it is carrying on a very active literary campaign conducted by foreign-trained scholars and scientists, beside whom the American Association for the Advancement of Atheism and our Clarence Darrows and Harry Elmer Barneses are pale competitors indeed! When President Chiang accepted Christianity a year ago, giving as his general reason that his inner life was unsatisfied without it, his scientific critics denied him the existence of an inner life, and his nationalistic critics wanted to know why he turned to a foreign religion for his satisfactions, using, so to speak, the boycott rallying cry, "Use native goods!"

Much of this can be disregarded of course by the Chinese Christian educator, but when the public attitude concerning the relation of religion and education has been reduced to its lowest terms, the situation we face is sufficiently serious. Briefly put, this position is: *education and religion do not mix*. Freedom of worship under the constitution? Oh, yes, build as many churches as you want to, but *keep your religion in them*. Religion for the church, education for the school; no education in the church, no religion in the school—could any formula be simpler?

Do they mix?

Above, I accused American educators of having darkened minds. What I mean will be made evident below. But we missionaries had darkness of mind as well. The present "missionary depression" is due in part to the fact that missions have not known what they were doing or why. A requirement from the Chinese Government that all schools state in plain terms and in print their reasons for existence became for us the very finger of God.¹ How many American college catalogues

¹ Pursuant to the formula, that statement also must *not* include any reference to religion. How this dilemma was solved by one young Chinese Christian president makes a great story. How shall we say we are a Christian college, when we are not to say we are a Christian college, ruminated Pres. C. J. Lin of Fukien University. And then with a flash of insight,—“We shall say we give education in a spirit of *love, service, and sacrifice*. Here is no religious reference, and yet no one could confuse this trinity with the teaching of any other than Christ himself?”

contain a clear statement of aim? How many teachers' colleges, a statement of the philosophy of education taught?

Is Christian education just a good thing, like scientific agriculture, or modern medicine, or settlement work, the normal activities of an enlightened Christian, when conditions make them possible, or is it *necessary* to enlightened living of any sort? Are there scientific reasons for tying up religion with education? Such alone could be our basis for insisting on their connections in China. In the United States a church college might continue to teach Christianity as it once taught denominationalism; in America private schools can teach anything, short of subversion of the state. Not so in China, where opinion would not permit such a thing as a Confucian university or a church college, in our sense of the word, to exist. Private schools there, belong, by a system of registration, as much to the state as the public schools. In short, the missionary enterprise can include religion in its educational program in China only by showing that *religion belongs to education for scientific reasons*, as, for example, psychology does.

And it seemed to us in China that this was just what the great American ideal of *liberal education* did do. Our colleges in China are frankly constructed on "the American plan"—is there any other, for colleges? And the nation's leaders, says President Wilkins in *The Changing College*, are educated in the liberal colleges.

Some of us are privileged to come back periodically to renew our vision and energy in the springs of the spiritual or educational life at home. What help can we get upon this issue according to the outcome of which we shall live or die in the next decade or two? With this question in mind, the writer made a quite informal and perhaps hasty investigation of four great liberal American colleges—Oberlin, Amherst, Dartmouth and Smith; the selection was made accidentally but these institutions are at least representative of a great religious and missionary tradition; their older "grads" any way are to be found in the service of men all over the world. Had I not a right to expect that *they* would have already thought out for me this issue of religion and education? The non-intellectual character of so

much of our missionary Christianity has done us so much harm that this, one might have thought, would seem a very plain service indeed. The editor of CHRISTIAN EDUCATION has given me the privilege of reporting my discoveries.

Briefly, they are to the effect that far from helping us in China, these institutions, with the exception of Smith College, are likely to prove a positive hindrance. I say this advisedly and I say it with pain; I should be glad to be proved wrong; and I invite correspondence to that end. How far can I generalize from these four cases?

The Chinese are a pragmatic people. Some one has pointed out the resemblance between John Dewey and Confucius; certainly Dewey is very popular in China, and just now, Confucius is not! Anyhow faith has to be shown by works in China, as in Missouri! And like all pragmatic people, they are equally susceptible to the argument *a fortiori*. So if Oberlin and Amherst "get by" without including religion in their program or aims, then no college in China needs it; and these missionary educators are just a bunch of bigoted fanatics who can not get a job in their own lands. Oh, it's serious with us—how can the Chinese know these colleges still carry on under the momentum of their great traditions? Parents with whom I have talked are still sending their children to Oberlin not because they think it is liberal, but because they think it is liberal *and* religious!

I affirmed a darkness of mind. I mean of course a failure in intellectual integrity, a failure to think it all through and act accordingly. Here is the evidence.

First, the required chapel in Amherst and Oberlin. Yet President Wilkins is himself authority for the statement, also in *The Changing College*, that to require exercises or courses in religion or ethics is so to do violence to the inner nature of these disciplines as to fail to teach them properly. A normative study cannot, in intellectual honesty, be required. In his latest book, the same authority reaffirms this by indirection when he says that religion as biblical *literature* might be required. Literature is not normative. Required chapel might be defensible for ecclesiastical reasons, as once in our missionary schools; but Oberlin would scorn this defense. It might be defensible on

social or disciplinary grounds, but then it should not be called *chapel*! "They make a mockery of my subject by calling that mass meeting, a chapel," said an instructor in the Bible in one of these colleges. Of course the faculty does not attend these truncated, perfunctory and evasive services. But why then are the students required to attend them? The Chinese are fond of the *tu quoque*, the democratic argument. "If Christianity has not made an irresistible appeal to you American teachers with your privileged positions and your Ph.D. degrees," said President C. J. Lin, of Fukien, "how can you expect it to do so to a Chinese undergraduate? No, you men must take your religion seriously, or go back to America where they don't care about such things, where no one examines your assumptions, where there is no obligation to be consistent. You are not here just to teach chemistry, you are here to demonstrate the superior effectiveness of chemists who live the spiritual life!"

Why do not American students see this and challenge their teachers to a greater consistency? In my own institution I have made the campus, the catalogue, the curriculum, the field for applied philosophy, a sort of laboratory for the study of intellectual consistency and integrity; nothing there for which a reason cannot be rendered; if the students can find a better reason for bettering conditions, they are entitled to be heard.

But even with voluntary chapel as at Dartmouth and with well-planned services, artistically and intellectually pleasing, still no one among the faculty goes, and consequently few students. "It isn't done." Does not religion belong to educated adults, or have the faculty *graduated* from that sort of thing? What is chapel for, one asks? What is Dartmouth College for? Who knows? The president I will admit, feels concerned; he knows that religion belongs to life. "I could say so to my students," he said to me in an interview, "but I do not know how to convey it to the faculty." The students of these colleges, I am informed by various persons, are all right. I know they are—while in college; but later? Do they or don't they *graduate* like their teachers? Nevertheless, it is with the faculties I am concerned in this inquiry. Do not their souls also need saving? Intellectual consistency is an educated requirement.

The Christian Association, where it exists in the independent colleges, is regarded as one of the undergraduate activities—one reason, I suppose, why it's so easy to leave it behind on *graduation*. But religion cannot be *an* activity; it is a quality of all our life; it must dominate or cease to be. The Dartmouth Christian Association is independent of the administration, being supported by a group of alumni. Many of these are clergymen; I venture to say these men do not speak of their churches as an activity!

Another confusion is the appointment of outsiders, local ministers, to *relieve* the faculty of their responsibilities in regard to the right spiritual attitudes of students; imagine such appointments to insure the proper scientific attitudes! The relieving is still an important feature when such appointees are given professorial rank, as at Dartmouth. Of course *experts* are necessary, but they should be experts in work not relief!

A more subtle confusion of thought is the failure to make explicit the the idealistic conceptions of the universe and the soul (self) upon which liberal education rests. Can students really be prepared for the service of mankind, or the leadership of the nation, if that is a different thing, by means of psychology that is behavioristic or philosophy that is naturalistic, as appears to be the case at Oberlin? Unless of course they are to be better than their professed doctrines, as Lord Bertrand Russell is. Hypocrisy to the devil, as Shakespeare calls it, is not so bad as hypocrisy to God, but it's still no way to teach logic! The height of irony in all this is the growing number of sociologists who are mechanists. The physicists are becoming indeterminists too, but they deal in atoms not people! A freshman at Dartmouth promised the writer he would keep after his sociology instructor until the latter explained how you could really deal with people if they were not free. "The trouble is," said the boy, "this prof always hedges when I press him."

There is the fetish of freedom—colleges that labor under the hoary fallacy that to be a *free* thinker one must leave religion out. But the atheist is not free, he's a mechanist, unless he believes in a capricious universe. I know there are atheists who profess belief in freedom, but they are not real atheists, they

are only tired thinkers, or rather men who got tired thinking. The "free" colleges rightly want to be free from sectarianism, but they've poured baby out with the bath! It is a hopeful sign that whereas I find a wide-spread albeit careless identification of religion with sectarianism, I find no such confusion with the term "Christianity." When we have disentangled the sources of our Western idealism, and discovered, as the Chinese are doing, amidst the collapse of their own faiths, just what Christianity is and does, we shall be done with much of our trouble.

Smith College, I should repeat, is an exception to these ascriptions. The president seems to have thought out and understood the problem and to be working it out with his students and faculty. In a student body of the same size twenty-five times as many Smith girls as Dartmouth boys attend the voluntary chapel services; many of the faculty and the president attend daily as well. The department of religion is a strong one, sensitive to its obligation for consistent personal and departmental living. Sometimes a Department of Biblical Literature can evade this moral responsibility, on the ground that literature, biblical or otherwise, is no more normative and legislative than chemistry or history; here is another evidence of darkness in some of our colleges.

How can we prevent the China colleges from following the secularizing tendencies of the American colleges? That was our original question. One way is to halt those tendencies in the American colleges! But whose job is it? Some presidents feel the need; many isolated faculty men; they might be got together by some one. The churches might do it. Once ministers took their orders from business; now they've begun to give orders there. Let the process be followed with the colleges. The ministers know more about the human souls the colleges propose to teach, than they do; indeed, our ministers are our only experts in the soul, save a few great doctors and teachers. But for immediate action, I suggest the alumni. Many readers of this journal are alumni of these very colleges; can not they exert some influence? I have tried it on my own Alma Mater²

² See the "Centenary Program of Haverford College," p. 11, "Haverford conceives of education and religion as related parts of an undivided

with success—else I had not dared discuss so openly these other places. I believe many presidents would welcome such alumni “interference”; they are reputed to take meekly many other kinds of interference!

But perhaps I have assumed too much. Perhaps religion does not belong to liberal education after all. Perhaps education is not for the whole of man, as Dr. Jacks insists, or perhaps the whole of man does not include his soul, or perhaps the propagation of religion should be left to the uneducated, or perhaps truth and religion are opposed? If so, tell us in China, quickly, so that we may choose some less arduous and less dangerous career than Christian education there!

George Washington—“Of all the dispositions and habits which lead to political prosperity, religion and morality are an indispensable support. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Promote as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, is it essential that public opinion should be enlightened.”

8635

Edmund D. Soper, President, Ohio Wesleyan College—The unique thing about Ohio Wesleyan is that she has combined an emphasis on high scholastic standing with an equal emphasis on moral ideals and religion. This is inescapable when one looks into the past; it is just as inescapable when one looks calmly and steadily into the future. Ohio Wesleyan will rise or fall as she continues to insist on high morality and an earnest religious life or fails to do so.

process of life-realization, a continuous adjustment of the individual to increasingly higher levels of group living.” I do not claim that it was in response to my appeal alone that Haverford was led to make so clear a statement of its aims (see the whole pamphlet), but I did appeal very hard to the powers that be, and the old catalogue contained no such unequivocal proposition as this!

THE AMERICAN COLLEGE IN TURKEY*

WILLIAM A. HARPER

No country in so short a time has achieved so many major reforms as Turkey. The Ottoman Empire was hampered by millets, that is, nations or social or ecclesiastical groups within the empire that had self-government according to their own laws, such as the Armenians and Greeks, and so were constantly plotting to secure complete political autonomy. The Empire was also handicapped by the Capitulations, or special concessions granted to foreign groups or corporations, which again could exercise extra-territorial legal rights. There was the further handicap of the Islamic legal system, which was interpreted by the Moslem lawers and was regarded as divine. The Ghazi, the Glorious One, for such is the sobriquet gratefully applied to the great liberator of his people, deported the Greeks, receiving under commission of the League of Nations a relatively equal number of Turks from lands formerly controlled by the Turkish Government, but not now part of the Republic. He was also successful in ridding the country for the most part of the Armenians. By the Lausanne Treaties he abolished the Capitulations, and by the new Constitution he unfrocked the Shorlah, the Moslem legal system, in a separation of church and state that makes the Republic supreme even over religion. It is a miracle how this could be done. But the Moslem is an opportunist of simple mentality. He believes that whatever succeeds has God's blessing upon it. The Ghazi has succeeded beyond any one's expectation and continues to succeed. So the Moslem concludes naïvely that this deposition of the church and exaltation of the state must have the divine approval.

The present Turkish laws come from three sources. The Swiss code has been adopted for civil matters, Italy's code serves for the adjudication of criminal matters, Germany furnishes the

* Dr. Harper, for many years prior to the union of the Christian and Congregational Churches, was President of Elon College and President of the Department of Christian Education of the Christian Church. He is serving as the special representative of the American Board of Commissioners of Foreign Missions to study conditions in the Congregational colleges and mission stations in the Near East.—*The Editor*.

code for commercial and international procedures. In these three codes the Turks consider they have the finest legal system of any nation. They are certainly administering their laws with admirable success, considering the fact that they must use the old personnel for the most part as judges and lawyers.

But these drastic changes were but the beginning of Kemal's reforms. He has introduced the Roman alphabet in place of the Arabic, thus breaking decisively with the culture of the past, which he conceived to be deadening. He abolished the fez, the characteristic Moslem headgear for men, in favor of the European hat. He has unveiled the women, given them property rights and the right of instituting divorce, opened up the professions to them, and accorded them the right to vote and hold office in the municipalities—a step toward complete political enfranchisement. He has removed the national capital from Istanbul (Constantinople) to Ankara (Angora), where the infant Republic, in a rural setting and safe from sudden invasion from the sea, is free from the pressure of the group politics of the ancient city on the Bosphorus. He has entered upon a program of universal public education that is truly gigantic. The lack of money and of trained teachers (though there are already twenty-three normal schools) is delaying this effort to base the Republic upon the solid foundation of popular intelligence. But the achievements so far registered are heartening. Too, he has made it illegal for any religious body to offer religious instruction in its schools to any but adherents of its own faith. It is illegal also to undertake to convert from one religious faith to another any person who is less than eighteen years of age, and under no circumstances can such efforts at "evangelization" occur in connection with any school or college. And it is illegal for any religious body to maintain a seminary to train its religious leaders, since all professional education is reserved to the University. The School of Religion at Athens, maintained by the American Board, removed from Istanbul in 1925, when the determination of the new government in this direction became evident.

The Patriarch of the Gregorian or Armenian Church, the saintly Naroyan, deeply feels the need of some method of train-

ing priests for his church. When I asked him what his church is doing to train leaders for the future, he referred feelingly to the ancient seminary at Nicomedia, now closed, and regretted that the church is too poor to maintain it further. "But suppose you should have the necessary funds provided to reopen and maintain the seminary, would you feel it desirable?" he was asked. "Very desirable," said his Holiness, but with sadness in his voice—"Very impossible." Then he immediately assured me that "the present government is very fair to the Armenians."

The Moslems must depend for the training of future leaders upon the home and such instruction as the hodjas or teachers can give to promising young men. But the home has been so long accustomed to having religion taught in the schools that it is wholly inadequate to render such service, and the hodjas are economically so straitened that they have lost prestige, and, besides, even the registered ones are for the most part not qualified to be seminary professors. Islam in Turkey appears to be in a bad way. Worship has fallen off and so has the income of the hodjas. The state in its official course of religious instruction, which is an optional study for the third, fourth and fifth grades, and which some superintendents will not permit to be taught at all, encourages the giving of the fortieth, the Moslem tithe, to the Children's Protective Society, the Red Crescent (corresponding to our Red Cross), and the Aeroplane Society (to supply the nation with airplanes). We read—"If we give our money to one of these societies which do service, like the Aeroplane Society, the Red Crescent, the Children's Protective Society, we will have fulfilled the noble thing which our religion prescribes." And so the mosques are deserted and the hodjas lead a miserable existence. Some predict a revolution, but the Moslem is naturally a man of peace. He will fight when his passions are aroused by injustice or oppression, and is then a ruthless warrior, but he craves nothing so much as peace and the privilege of living with his family and neighbors, his flocks and crops and fruits. He is not actuated in any primary sense by the acquisitive motive and his few wants can be simply supplied—bread and grapes, bread and onions are his staple diet, and oftentimes it is only the holy

bread that sates his appetite. One hot meal of porridge a day is the height of his expectation. So long as he has this simple diet for himself and his family, and so long as his government succeeds and does not oppress him, he is sure that Allah is pleased and he is content.

On the surface it would appear that the Republic of Turkey is anti-religious,—a conviction that is supported by the well-known atheistic attitude of many nationalist leaders, including the the Ghazi himself. But this is hardly true. The Turk has suffered so much during the past four centuries from religious millets that he is determined to free the Republic from the possibility of sectarian control or interference. And besides, he is thoroughly convinced that Turkey's backward economic, legal, and educational conditions were due to the fact that the Sultan was also the Moslem Caliph. Both have been abolished and the modern Turk does not intend to give Islam any chance to dictate to the government. Separation of church and state in the Western world came about through the efforts of the church to free itself from political control. Our churches have always maintained the right to criticize the government and supply it moral guidance. But in Turkey the state has separated state and church in order that it may itself be free, and has reserved to itself the right to furnish guidance to the church. Attached to the Department of the Interior is a "Presidency of Religions," ostensibly to administer the physical properties of the church, but actually controlling it in many ways. The Moslem religion in Turkey has no official recognition since the abolition of the Caliphate.

The Turkish Republic, you are told by provincial governors, superintendents of education, and the officials, is not opposed to religion, but only to the kind of religion the Turks have known, or rather to the methods these religions formerly used against each other and the government. It points with pride, and as offering convincing proof of its sincerity in the matter, to the Department of Theology in the University. This department in 1926 enrolled sixty students. This year it has not one. It has a professor of mysticism, another of comparative religions, a third of psychology and philosophy of religion, but since the

courses deal with religion in general and in the abstract rather than in the concrete, and since its graduates are not devoted to any religious system, it has failed. The future looks dark for indigenous religious leadership in Turkey.

What does the American college put into this program? And what of the American missionary schools of secondary grade? Since they cannot teach religion nor hold religious services except for adherents of their own way, have they any place in modern Turkey?

They can maintain more efficient schools than those supported at the public expense. That the people in their poverty are willing and anxious to pay something for the instruction of their children in these schools, shows they regard them as of superior value. As a hotel keeper expressed it,—“Our children get more in the American school.” These schools must employ Turkish teachers of history, civics, and geography and these teachers are virtually appointed and removed by the government, but why should they object to this? The government is convinced that it cannot exist on any other basis, and these schools are there to play the part of good citizens.

Then again these schools can always give a practical demonstration of Christianity as a way of life. Their faces can shine, but they don't have to know it, nor to tell why, if they do know it. The Turks were justifiably suspicious of missionaries in the days before the Republic. Practically no leaders of the Nationalist Movement came out of the schools and colleges maintained by missionary groups. In particular, our American schools and colleges ministered almost entirely to Greeks and Armenians. Of 25,000 students in these schools in those days, barely 500 were Turks. Very naturally the Turks expected our schools and colleges to follow the deported Greeks and Armenians to their refugee homes in Greece and Syria. Three colleges did follow their peoples—Anatolia now at Salonica, the Woman's College at Athens, and Aleppo College (formerly Aintab) at Aleppo in Syria. But three outstanding colleges and a great many schools elected to remain—Robert College and Constantinople Woman's College at Istanbul, and International College at Smyrna (Izmir). The very fact that these institutions de-

cided to remain and that they have repeatedly and with great willingness met the government requirements, has had a most wholesome effect on Turkey. The Moslem world in Turkey is an open door to them now. Their student bodies are almost entirely Moslem Turks, and out of these bright young people they are building a future leadership for Turkey that will be imbued with Christian principles, though not so labelled. While they cannot teach the Bible to these Moslem students nor hold religious services emphasizing the Christian religion for them, their assemblies can be made and are being made for the dissemination of those universal principles of good-will, sacrifice, cooperative efforts, appreciation for personality, honesty, truthfulness, sincerity, the pursuit of truth, brotherhood, which are the highest products of our faith.

Then in the several activities of school and college life, through wholesome athletics for example, through discussion and special interest groups, through the institutional dealings with parents and the government, through the constructive rather than the punitive handling of disciplinary problems, through individual counselling, Christian outcomes can be achieved by the active decision of the persons involved. Students in Turkey have been accustomed so long to accept what is told them, and they listen with such unresponsive respect, that thinking is a very necessary technique for them to master. If character is the outcome of personal thinking and activity in terms of certain great principles of life, these institutions can achieve it. Their activities properly motivated and conditioned for them will build these young people into persons of genuine character.

And the Turks want character to be the outcome of their educational program. The Minister of Education has said that the objective of education is character. In America we have come to the conclusion that the direct teaching of character through the impartation of knowledge and the inculcation of ideals by emphasizing certain moral and ethical traits as desirable is a failure. It results in cant and priggishness rather than in character. We have therefore come to the method of achieving character through the interpretation and enrichment of experience, through the solution of definite problems as they arise in

the field of personal living, and through activities. Our schools and colleges in Turkey are forced by government requirements to resort to the same techniques. The frontal attack on character building is questionable on scientific grounds. The method of motivation through the free choice of outcomes for definite life-situations promises far better results. The Turkish Republic unwittingly has made it necessary for our schools and colleges in their country to employ the methods of the experience-centered approach to moral problems and character-building, and so the Turkish Republic has rendered these institutions a great service.

The practical elimination of religious instruction from the public schools offers our American institutions another open door of service. Sunday schools will necessarily appear in all the religions of Turkey. These are beginning already. The Armenian Patriarch favors them and thinks when an Ecumenical Council of Armenians can be called to elect a Katholikos, Sunday schools will be one of the great questions to be faced. Our schools and colleges should secure the consent of the government to train young people in the methods and procedures of modern religious education. It is conceivable that the University itself might be induced to offer such courses in its Department of Theology, giving a scientific treatment of the materials, methods and organization of religious and character education. Our American schools and colleges should not wait for the need to become insistent for such training, but should anticipate it.

But in one particular the Republic of Turkey has blundered. It should permit the several religions to maintain seminaries for the training of religious leaders. It would be justified in vigorously supervising them, so as to prevent their becoming centers of political propaganda. No doubt the fear of this accounts for the present attitude of the government. The Turk knows that religion is a necessary quality of life and that to be subservient to the highest national interests, its leadership must be intelligent. Surely when the Republic is more certain of itself, it will permit institutions to be organized for the training of intelligent religious leaders, leaders who may be depended upon to lift religion from the realm of superstition and fanaticism to the

realm of constructive personal and social good-will. The registration of hodjas, entitling only those who could pass the required examination to receive stipends from the Presidency of Religions, shows the government's appreciation of an intelligent religious leadership for the mosques.

When this need of providing for training religious leaders was frankly stated in an interview with Ihsan Bey, National Superintendent of Elementary Schools, and his assistant, Avni Bey, they both agreed in principle and added that the new government had been so absorbed in other matters that there had not been time to think it through. "Religion must not be superstitious nor fanatical, but intelligent, scientific," observed Ihsan Bey. And then with a smile he added—"The Ghazi's greatest service to Turkey has been in giving us the scientific approach to all life's problems and social issues." So I am convinced that eventually this matter will be satisfactorily adjusted.

One other thing the Turks should do—they should grant a more adequate accreditation to the graduates of the American colleges in Turkey. Robert College is a credit to any land and has served Turkey for sixty years. The same is true of Constantinople Woman's College and of International College. Their graduates are accepted by American universities for graduate study, and yet they are in Turkey given only the credit of graduation from lycées, or high school, for entrance to the University. This works a hardship on these colleges and on their graduates, since they are practically excluded from government service, a service reserved to University graduates. When Ihsan Bey and Avni Bey were confronted with this matter, and the suggestion was made that a more adequate recognition would be considered a gesture of good-will and appreciation not only by these colleges, but by all Americans as well, they agreed that it was a situation which deserved careful consideration and would receive it.

Dr. James Henry Breasted—The crowning glory of man's life on earth has been the discovery of character.

THE MISSION OF THE CHRISTIAN COLLEGE

W. R. CULLOM

Department of Religion, Wake Forest College

It is my purpose to point out four demands in our present-day life which seem to me to emphasize very strongly the need for Christian schools.

First of all, let me say that such schools are needed *to help our young people to make adjustment with their world*. It is a great crisis in the growing life of a child when it leaves its mother's womb and ventures into a cold world. How could such a crisis be met were it not true that the Creator has provided a mother's arms, a mother's breast, a mother's love, and a mother's care to help such a little one to bridge this crisis and make its adjustment with the strange world into which it has come? When a young boy or girl leaves home to enter college, the change is scarcely less sudden or less trying. I am not saying that these boys and girls are babies. I am only saying that the unfolding life has come in a natural way to meet another one of those crises through which one's life must pass if he is to unfold into the largest and richest of his possibilities. The adjustment in question has reference to one's relation to the physical, the intellectual, the moral, the spiritual world about him. And the adjustment that I have in mind here is no mere theological quibble. It has to do with that time in the life of a young person when he is forming his own attitudes with reference to himself and to his fellow men; as to his relationship to people, to life in all of its complicated relationships, and to all the eternal verities. Is life a simple merry-go-round in which the main thing is to eat, drink and be merry? Are we to adjust ourselves to a world which is merely of today? Or, has the Creator offered to us the opportunity and the privilege of building a life and a character that will maintain an eternal and an increasingly meaningful fellowship with Him as He moves forward in the execution of His infinite and eternal purpose?

Let us keep in mind, moreover, that we are passing through a period in the world's history in which some three or four major contemporary revolutions are going on. Any one of these revo-

lutions might well mark this out as an era unprecedented in all the world's history. For example, I have in mind men's conception as to the vastness and complicated nature of the physical universe of which we are a part. It seems to me that in this sphere the revolution inaugurated by Copernicus is a rather small affair as compared with the one in which we are called upon to make adjustments just now. Again, when we think of the marvelous changes in our manner of living, brought about by the application of steam, electricity and gasoline to the thousand and one details of our every-day lives, we find ourselves called upon once more to make adjustments that are unparalleled. When we think of the change, once more, in men's attitude toward the most elementary and fundamental institutions of life, the call for readjustment in one's thinking is no less trying. Think, for example, as to the changes going on in men's conception as to the place of marriage and the home in human lives; with reference to their conception of the church, the Sabbath day, the Bible, education and property; and on and on *ad infinitum*.

As a second suggestion as to the mission of the Christian college, I would say that *it should create and develop in its students the power of discrimination with reference to the real values, and a keen appreciation of those real values*. As a concrete illustration of what I am thinking about in this connection I have in mind what a friend told me with reference to an experience he had a few years ago in Europe. A group was going out from the hotel one morning to visit one of the great art galleries. The time of the party was limited to just a few days in that historic center of the world's life and interest. As the group left the hotel they noticed a little coterie of young people playing bridge off in a snug corner of the drawing room. When the group returned for lunch these young people were still in the hotel, having forfeited one of the real opportunities of their lives. These young people were not bad. They were among the finest folk on earth. What they were doing was not bad. That is not the point. They showed an utter and most lamentable lack of appreciation of values. In his charming and helpful book, *The Taproot of Religion and Its Fruitage*, Dr. Charles F. Sanders, of Gettysburg College, says this:

Our age is intoxicated with respect for material progress of every sort. The past half century has witnessed more advances in man's mastery of physical nature than the whole course of civilized history which preceded it. The fascination of these great achievements has so charmed us that we have well-nigh lost interest in the abiding values of life. In a general way this is the psychology of the complaints being heard concerning the decadence of religion. It is the very simple process of absorption in *things* to the utter neglect of *values*.

One is reminded here of Bunyan's picture of the man with the muck rake and the angel of God just above him waiting to place the crown on his head whenever the poor fellow could find time to look up.

There was never a time, surely, in all the history of mankind when the need for the thing I am speaking of was so pressing as it is to-day. Look at what machinery is doing for the world. Not only does it tend to create a certain hard, crystalized set of mind in people, but it also creates a demand for relaxation and the leisure for relaxation which constitute an imminent danger of leading people into forms of pastime which, if not positively vicious, are, to say the least, not at all elevating. They tell us that a man's working day will soon be reduced to five, four or even three hours. What are men to do with their leisure? They say that our government's receipts from taxes on playing cards last year were almost a hundred thousand dollars over anything previous to that time. Here again, there may be nothing especially bad in this, but surely there is a sad lack of appreciation of values in the matter of time and opportunity on the part of many of those who invested these millions of dollars in playing cards. The printing presses, the radio, the various aspects of and the growing interest in adult education are surrounding all of us with opportunities that former generations never dreamed of. Are the millions who have no employment, and the other hundreds of millions who are employed for only a comparatively small part of their time being helped into such a power of discrimination and to such a sense of appreciation of the real and high values in life as to lead them to make a wise use of the unprecedented privileges which God is crowding upon them from

every point of the compass? Until we can answer this question in the affirmative we may well tremble with reference to the civilization that we are making. Here, it seems to me, is a point at which the Christian college should function as effectively and as helpfully as possible in building a civilization that will constitute a worthy fruitage from such marvelous opportunities.

And as we think of the making of this civilization I would mention a third mission of the Christian college, *viz.*, that of *creating and maintaining in men and women a motive* that will be sufficiently broad, strong and aggressively altruistic to undertake and carry through a positive, constructive program for the whole world. This is a large order but nothing short of this, surely, will serve to meet the demands of our present-day situation. And is not this just what is involved in the fundamental proposal of Jesus, our Lord? Professor William James is responsible for the thesis that the great unifying force among nations and peoples in the past has been war. But war is built around negations. War is destructive of all that is best in a really civilized society. The great Harvard professor was looking for some challenge to men in their organized capacity that might serve as a positive, constructive rallying center about which they might group themselves for the execution of tasks that would at once call out the best that is in them and at the same time would be pleasing to God and helpful to men. It should be noted also that with all the earth brought together as a whispering gallery, and all the nations and peoples of the earth brought into one compact neighborhood, the rallying center for which Professor James sought must be one that could make its appeal to absolutely every nation and people under the sun. The brilliant editor of the *Hibbert Journal* thinks that we have found such a center in the type of education that I am here advocating. In his charming little book, *The Education of the Whole Man*, he says:

Education is the long-sought "equivalent for war." Hitherto the great states of the world have been, in the ground work of their structure, war-making institutions; even the United States, with their program for a great fighting navy, are no exception. Direct attempts to abolish their war-making structure *without the provision of an*

equivalent are certain to fail of their purpose. Unattended by an equivalent they will deprive the community of unifying aim; social convulsions will follow, and the nations, disintegrated into factions, will take to civil war instead of foreign, the cessation of external strife only serving to intensify the strife within. The regeneration of man by an education adapted to his whole nature is the equivalent in question.

Now I would raise the question in all seriousness: Have we not reached a point in our human development when we can step up from a negative to a positive motive, and from a destructive to a correspondingly positive, aggressive and altruistic purpose and endeavor? Nothing short of this, surely, I insist, is involved in the main proposition of Jesus, our Lord. I maintain that the Christian concept of education is the only one that takes in "*the whole man*," and plans and seeks to commit that whole man to a permanent, even an eternal, fellowship with the Creator in the far-reaching purpose involved in His pregnant statement, "Behold, I make all things new." Nothing short of the spirit of our Lord, moreover, can furnish men with a sufficiently strong and comprehensive motive to enable them to carry on to the bitter end in such an endeavor. The sacrifice, the suffering, the toil involved in such a task is nothing short of stupendous. The discouragements to be met by those who would lead this task call for a patience and an endurance which must be born of a fellowship with the Eternal. One must be able to have it said of him here as was said of Moses in his task of leadership in the long ago: "He endured as seeing Him who is invisible."

Finally, as constituting a sort of key to all that has been said and to all that is involved in the whole task of Christian education, I would mention as the last item in its purpose and program the task of *creating and planting in the world the seed corn of the Kingdom of God*. No phrase that I can think of comes as near to expressing in a few words the essential character and purpose of the civilization that we would see established in the earth as that phrase which was so frequently and so constantly on the lips of our Lord—"The Kingdom of God." And what is it that constitutes the seed corn of this Kingdom? In our Lord's Parable of the Sower he makes this most significant and preg-

nant statement: "The field is the world; the good seed are the children of the Kingdom" (Matt. 13: 38). To the extent, therefore, that any institution can succeed in planting men and women over the earth who are imbued with the spirit, the principles, and the purposes of Jesus, our Lord, to that extent that institution is planting the seed corn of the Kingdom of God. This is true with reference to such a personality whether it be in the pulpit, in the schoolroom, in the halls of legislation, in the factory, in the law office, in the physician's routine, in the nursing profession, in the task of home-making, or in any other of the thousand and one places where men and women may serve their fellows in the spirit of Jesus and to the glory of God. Surely, here is a field of unlimited opportunity.

And shall we not one and all labor and pray to the end that all our schools shall be brought to function in as worthy a manner as possible in all these spheres in this day of unparalleled danger and of unprecedented opportunity?

CHRISTIAN STUDENTS

Implicit faith in God was professed by an average of 81 per cent of the students enrolled in five colleges and universities recently surveyed by Dr. Herbert W. Searles of the School of Philosophy, University of Southern California. Professor Searles, who has just completed his study with the aid of Dr. Edwin D. Starbuck, Director of Character Research at the University, states:

Less than 5 per cent of college students are atheists, and 24 per cent of them find prayer valuable in strengthening the will or moral power. Approximately 44 per cent of them undergo some sort of a change in their conception of God during the years they spend in colleges and universities. The general trend of student thought is from a belief in a personal God to belief in an impersonal God, and away from orthodoxy.

The greatest change is noted in the junior and senior years, and there is a swing back to a personal conception of the Almighty after graduate study.

RELIGION IN DENOMINATIONAL COLLEGES

WALTER S. RYDER

Department of Sociology, Macalester College

Religion was the premise upon which our Christian colleges were founded. In former generations, when secondary and collegiate institutions were begun, it was taken for granted that they were direct expressions of the life and missionary purpose of the churches. The founders believed in the unique and specialized function of the Christian school. That point of view has become a constituent part of the traditions of the denominational college.

We are reminded of the fundamental relationship between religion and education in the closing sentence of Dr. Albert Edward Wiggam's intriguing book entitled, *The Marks of an Educated Man*. The author declares that religion would seem to be the last and greatest mark of an educated man. If that is true, we have completed the circle of educational experiment during the last century, and recommit ourselves to the religious bases of education.

At times one wonders whether the denominations realize their present stake in the Christian college. It is assumed that they have a great stake in the theological seminary and the professional school. There are ways in which the undergraduate institution is more important in the development of Christian experience and the preparation of youth for Christian lifework. This fact is doubly impressed at seasons of the year when dozens of seminary presidents visit college campuses with a view to handpicking prospective candidates for the ministry.

The administrators of a college accept an ominous responsibility in taking over the custody, or guardianship, of adolescent youth for a period of four years—one of the most fruitful, impressionable, and critical periods of their lives. Parents have every right to be reasonably sure that the spiritual interests of their children will be conserved and encouraged. If not, to what purpose are the religious cultivations and ideals of the home and of the church?

Are these parents being satisfied? Are they wisely or mistakenly placing their trust? Are denominational colleges really Christian? Are they any more Christian than normal schools and state institutions? When the liberal arts college in general, and the denominational college in particular, are being openly challenged in some quarters or found to be struggling for financial existence, it would seem that we should be deeply concerned with the question whether we can be assured that the Christian college in *name* is Christian in *reality*, or, in other words, whether it is an institution *sui generis* and has a distinctive ministry to offer to the twentieth century.

Much has been said and written in recent years on the whole question of campus religion. The authors of *Undergraduates* have probably given us the most thorough presentation of the basic factors involved. Significant research projects have been instituted, and surveys have been made. Some conclusions are frankly pessimistic, while others seem to be equally hopeful.

We share the observation which Dr. C. W. Gilkey made after making contacts with sixty thousand students in over fifty schools and colleges,

It must be pointed out at once, therefore, that the state of religion is likely to be, and in fact actually proves, quite as complicated and contradictory as it usually is at any given moment in an ordinary community, a typical church—or an average human heart.

The immediate problem which we confront on the campus is pungently stated by a professor of English Bible. Writing of the students in particular, he says in part,

They do not face the realities of life in college. Religion is a *life* matter. But the students are not grappling with life. The curriculum is subject-centered, not life-centered. The student never learns the meaning of the physical universe for life; he takes a course in chemistry. He does not discover what mankind has learned in the long climb of the centuries; he signs up for a thin slice of history in Greek civilization. He does not learn the glory and meaning of the mind; he gets a smattering of psychology. Few colleges teach anything upon his two major life problems, his life mate and his life work. Where there is no direct grappling with life, there can be no real religion.

Is this indictment measurably true or not? Is not the Department of Religion functioning? Courses in religion are certainly offered. The character of the department no doubt depends in large part upon the personalities of the teachers. Religion can be studied historically and dogmatically, or it can be approached experimentally in terms of life. Although critical processes must be used, for undergraduate students at least the primary purpose is to interpret religious meanings. Some types of students come from courses in religion with criticism of the points of view presented by the teachers, others are apparently indifferent toward the outcome, while others appear to "catch on" to the underlying purposes and values of religion.

The Christian Associations interest a minority group, to whom the weekly meetings and fellowship seem to be valuable. In certain instances some really significant studies or projects are being pursued. The national and to some extent international contacts which they indirectly sustain are worth while. However, it appears in too many cases that the activities are more or less incidental and unrelated to anything that is compelling, and the exercises of worship are retreats, or escapes, from reality, rather than full-orbed expressions of religious experience and endeavor. There is the danger as well that these Associations tend to live and work apart from one another. Much more could be done if they could develop a sense of student unity, relative to campus affairs and the ongoings of the world at large.

Chapel is the central institution of worship in the Christian college. This has had a notable and in recent years a rather chequered career. Until recently chapel was accepted as an integral part of the campus, essential and desirable. Required attendance for almost or quite all days in the week was unquestioned. Of late, however, both adults and youth have raised the query whether there is as much religious value in the chapel as there is supposed to be. The chapel is certainly on the defensive with faculty and student body, unless it is coordinated with the total life situation of the campus, and supplies not only emotional inspiration but intelligent direction to religious impulses.

The Chairman of a Chapel Committee recently averred that the members of his committee seemed to demand a good deal of religion in the programs. When pressed for an explanation of that seemingly contradictory statement, he affirmed that they wanted a quiet, devotional type of worship. That surely has its place, but only a place in a larger program of college assembly.

The larger point of view was admirably expressed by one of the girl students who addressed chapel. Referring to a convention which she had attended, she said, "I learned yesterday that we should be more than religious, for Jesus increased in wisdom and stature and in favor with God and man."

Is this completer use of chapel possible? In large measure, it certainly is. At the close of a year's experiment of faculty-student cooperation in the conduct of assembly periods, an editorial appeared in the student weekly whose substance is conveyed in the following quotation,

On these occasions, the chapel service became a momentous thing in our college existence, which was quite as it should be. The committee's plans and suggestions for next year give evidence that chapel next year will be even more worth while, and make us realize that there is such a thing as a compulsory privilege.

Religious values are definitely denied or furthered in the curricular organization and the faculty-student relationships. In this personal-social process religion has its means of vital expression, it is given an acid test. No wonder, then, that denominational colleges have sought Christian teachers for their faculties. It would seem that a religious-minded teacher is indispensable to the program of the Christian college. He becomes the guide and guardian of life at its centers. He is dealing with personalities in the holy of holies of progressive and integrating experience. It is his privilege and duty not only to fulfil academic requirements but to make subject matter and situations real and vital and to lift human life to its highest levels.

Sooner or later the religiously inclined student will confront the scientific view of the universe. This is possibly the most crucial test of the student's character and undergraduate career.

The alternatives are interestingly illustrated by two male students, both of whom were brought up in devout Christian homes. The first, a senior, although majoring in chemistry, stubbornly fought the very suggestion of the evolutionary hypothesis. The other lad, a premedical junior, prepared a term paper on the theme of "Religion and Science," in a deliberate effort to harmonize the apparent conflict of views in his own mind. He confessed that he derived the greatest benefit in facing that problem.

In this day of scientific theories and techniques, the Christian college must win its way in the classroom and laboratory. We are bound to demonstrate that the modern person can be religious. Christian professors in the physical sciences are living examples of the harmony between scientific method and Christian living. It is the challenging duty of the Christian faculty to show, if possible, that there is nothing in true science to discredit true religion, that "the physical sciences are simply descriptions of reality in its exterior, space-time manifestations," while religion is forever interested in the creative causes and other phenomena that are active behind and beyond the exterior manifestations.

Religion is an experience which is lived within the campus community as a whole. Every college is in fact a miniature society, in which the principles of religion are either practiced or disregarded. Religion is concerned with one's total bearing toward the whole of life. Instance after instance could be cited to show the necessity for the unifying of religious experience in the college. The practical difficulties of permeating any campus community with religious idealism are apparent to all who know a college from the inside. There are so many relationships, all the way from the private studies of the dormitories to the intercollegiate athletic contests on the gridiron, in which attitudes and actions are operative.

Finally, one has no right to look for a vigorous religion on the campus unless he can find it expressed in the board of trustees, the administration, and the business and other policies of the institution. Very much is involved in this declaration of principle, for it includes the endowment and support of the educational enterprise, the conditions of work and compensation of

faculty members and other employees, and the horizon of thinking on educational philosophy and administrative leadership. Nothing is clearer than the responsibility of the official leaders to exemplify Christian ideals, and the impossibility of raising the collegiate community to a higher religious consciousness than that which is embodied in its leaders. As Dr. G. A. Coe has so incisively stated, with reference to a Christian college, "Obviously it does not attain Christian character by virtue of any words in its charter, but only by Christian living within and through the functions that it performs."

If the denominational college is to survive and maintain its prestige and leadership in the competitive educational race, it must clearly define and seek to follow its religious objectives. Is a Christian college only another college, or is it an institution which is uniquely different? If it proves to be something different, then when its young men and women walk across the Commencement platform to receive their graduating diplomas, they will have fulfilled residential requirements, have accumulated the necessary academic credits and honor points, have been initiated into certain societies and accepted by certain social groups, and have won their spurs in writing, debating, dramatics or athletics; but it is sincerely expected that they will also have been conscious participants in a fundamental life-adjusting process, in which they will have developed physically, mentally, morally and spiritually, that they will have grown stronger in moral character, in perception of the meanings of life, and the practice of the principles of patriotic citizenship, and that they will have seen a great Light in the face of a Divine Master, who embodies, teaches, inspires, and leads to fulfilment the Abundant Life.

Fosdick—"There is an inward fire that is fanned at times into a blaze. Beauty does it. It is incredible that a world with nothing here but atoms and electrons could ever have cared about color and harmony, made the evening star and the fifth symphony and cathedrals, that as Ruskin said are like frozen prayers."

DENOMINATIONAL PREFERENCES OF STUDENTS IN THE SMALL LIBERAL ARTS COLLEGE

ARCHIE M. PALMER

Associate Secretary of the Association of American Colleges

The assertion is frequently made that college has an unsettling effect upon the religious stability of students. Some light may be thrown on the situation by a study of the denominational preferences of students in our colleges. While the expression of such a preference does not necessarily connote a strong spiritual interest, it does at least indicate a certain religious consciousness.

It is believed that an examination of the church affiliations of students attending small liberal arts colleges will meet some of the criticism leveled against our institutions of higher learning as seats of religious indifference.

At the present time the Association of American Colleges is conducting, as a service to its members, a study of "The Smaller College." More than one hundred small liberal arts colleges are participating in this undertaking. As a part of the study data have been gathered on the denominational preferences of the students enrolled in these colleges during the academic year 1930-31. These statistics were obtained directly from the president or dean of each college.

Comparable returns from ninety-five of these institutions are now available for analysis and are presented in this report.* Every one of these ninety-five colleges enrolls less than 650 students. Nine are colleges for men and twenty-one for women; the other sixty-five are coeducational.

The colleges are located in thirty-two states and the District of Columbia. Table I shows the geographical distribution of these colleges, and for the institutions in each section, (1) the total number of students enrolled, (2) the total number expressing denominational preferences, and (3) the percentage that this latter group is of the total number enrolled.

* The author is deeply indebted to Mrs. Zora D. Guy, of the Association staff, for her interest and cooperation in obtaining and organizing the data used in this report.

TABLE I

Geographical Section	Number of Colleges	Total Student Enrolment	Total Denominational Preferences	Percentage Denominational Preferences
New England States.....	4	2,387	2,331	97.7
Middle Atlantic States.....	12	4,657	4,471	96.0
Southern States	35	12,512	12,011	96.0
Middle Western States.....	37	12,432	11,502	92.5
Western States	7	2,484	2,213	89.1
TOTAL	95	34,472	32,528	94.3

In Table II the colleges are grouped accordingly as they are church-affiliated or independent of such affiliation.

TABLE II

Type of College	Number of Colleges	Total Student Enrolment	Total Denominational Preferences	Percentage Denominational Preferences
Church-affiliated	84	30,927	29,194	94.4
Independent	11	3,545	3,334	94.1
TOTAL	95	34,472	32,528	94.3

There is no appreciable difference apparent between these two groups of colleges in the percentage of students signifying denominational preferences.

It is interesting in this connection to compare the situation in these small "privately controlled" colleges with that reported by Raymond H. Leach as obtaining in the "publicly controlled" colleges and universities.¹ Such a comparison is made in Table III.

¹ CHRISTIAN EDUCATION, Vol. XV, No. 1, October, 1931, p. 61.

TABLE III

Geographical Distribution	Publicly- Controlled		Small, Privately Controlled	
	Number of Colleges	Percentage of Denom. Preferences	Number of Colleges	Percentage of Denom. Preferences
New England and Middle Atlantic Sections	13	95	16	96.1
Southern Section	40	92	35	96.0
North Central Section	25	88	37	92.5
Rocky Mountain and Pacific Section	20	76	7	89.1
TOTAL	98	87	95	94.3

Whereas 87 per cent of the students enrolled in the ninety-eight publicly controlled institutions indicated denominational preferences, it was found that over 94 per cent of the students attending these ninety-five small, privately controlled colleges expressed such preferences. It is noticeable that in both groups the proportion of those claiming church affiliation decreases as we proceed westward across the country.

In four of these small colleges one hundred per cent of the students expressed denominational preferences—the College of St. Catherine (Roman Catholic), Mississippi College (Southern Baptist), Thiel College (United Lutheran), and Western Maryland (Methodist Protestant). Ten others reported that at least 99 per cent of the student body indicated church affiliations.

In Table IV the eighty-four church-affiliated colleges are classified according to their denominational affiliations. This distribution follows the relationships as defined and reported in the *Christian Education Handbook for 1931*. One institution—Illinois College*—is included in two groups, because of its affiliation with both. In addition to the total enrolment and both the absolute number and the proportion expressing denominational preferences, there are given for each group the absolute number and the proportion of the total enrolment indicating membership in or preference for the denomination with which the colleges are

affiliated. The latter proportion ranges from 23.1 per cent for the Congregational-Christian group of colleges to 95.5 per cent for the Roman Catholic colleges. The average for all eighty-four institutions is 43.5 per cent.

TABLE IV

Denominational Affiliation of College	Number of Colleges	Total Student Enrollment	Total Denominational Preferences	Percentage Denominational Preferences	Total Affiliated Denomination	Percentage Affiliated Denomination
Baptist	14	6,041	5,816	96.3	3,211	53.1
Brethren	5	1,446	1,358	93.9	790	54.6
Congregational-Christian	12*	5,122	4,551	88.8	1,184	23.1
Disciples	1	256	237	92.6	103	40.2
Friends	9	3,035	2,855	94.1	793	26.1
Lutheran	5	1,648	1,613	97.9	940	57.0
Mennonite	1	275	262	95.3	157	57.1
Methodist	12	4,581	4,350	95.0	2,393	52.2
Presbyterian	17*	5,874	5,501	93.6	2,166	36.9
Protestant Episcopal	1	119	114	95.8	80	67.2
Reformed	5	1,786	1,732	97.0	611	34.2
Roman Catholic	3	1,158	1,150	99.3	1,106	95.5
"	85	31,341	29,539	.....	13,534	.....
Less duplicate*	1	414	345	.....	70	.....
TOTAL	84	30,927	29,194	94.4	13,464	43.5

Four of these institutions—the three Roman Catholic and one of the Southern Baptist colleges—reported more than 90 per cent of their students as claiming membership in the respective denominations with which the colleges are affiliated. Four others indicated that over 80 per cent of their students expressed such denominational preferences. In ten of the colleges less than 20 per cent of the students reported preferences for the particular denominations with which those colleges are affiliated.

There was found in eleven institutions a larger proportion of the students expressing preference for a denomination other than that with which the college is affiliated. In two instances there were larger groups from two other denominations. Four of these are Friends colleges and three, Congregational-Christian.

Table V gives the absolute numbers and the percentages for the denominations having more than 200 students reporting such preferences.

TABLE V

Denomination	Number	Percentage
Methodist	7,374	21.4
Baptist	5,255	15.2
Presbyterian	5,212	15.1
Congregational-Christian	2,933	8.5
Roman Catholic	2,481	7.2
Protestant Episcopal	2,210	6.4
Lutheran	2,025	5.9
Brethren	970	2.8
Reformed	913	2.6
Friends	866	2.5
Hebrew	478	1.4
Christian Science	337	1.0
Disciples	300	0.9
Evangelical	282	0.8
Others	892	2.6
No Preference	1,944	5.7
TOTAL	34,472	100.0

On the succeeding pages will be found the religious census for each of the ninety-five colleges included in this study. Statistics for the smaller denominations are included under the heading "Others." The Association office will gladly furnish to denominational authorities desiring it, specific information on the distribution of students under this classification.

DENOMINATIONAL PREFERENCES OF STUDENTS

Name and Location of College	Men, Women, or Coed.	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical
1. Adrian College, Adrian, Mich.	C	13	8	4	9	.....	2
2. Agnes Scott College, Decatur, Ga.	W	72	.....	1	5	.....	.....
3. Alfred University, Alfred, N. Y.	C	65	2	3	26	.....	2
4. American University, Washington, D. C.	C	14	1	9	22	.....	1
5. Ashland College, Ashland, Ohio	C	2	92	1	32	.....	11
6. Bates College, Lewiston, Maine	C	142	.....	10	164	.....	2
7. Battle Creek College, Battle Creek, Mich.	C	21	4	5	49	.....	4
8. Beloit College, Beloit, Wis.	C	27	.....	22	126	.....	2
9. Berea College, Berea, Ky.	C	168	2	.....	65	.....	1
10. Blue Mountain Col., Blue Mountain, Miss.	W	287	.....	.....	2	.....	.....
11. Bluffton College, Bluffton, Ohio	C	1	15	.....	3	6	8
12. Bowdoin College, Brunswick, Maine	M	60	.....	13	172	.....	.....
13. Bridgewater College, Bridgewater, Va. ...	C	10	161	.....	7	.....	.....
14. Capital University, Columbus, Ohio	C	2	1	1	9	.....	2
15. Carroll College, Waukesha, Wis.	C	14	.....	5	47	.....	13
16. Carson & Newman C., Jefferson City, Tenn.	C	443	3	.....	2	.....	.....
17. Carthage College, Carthage, Ill.	C	3	2	1	17	.....	5
18. Catawba College, Salisbury, N. C.	C	38	1	4	.....	.....	.....
19. Cedarville College, Cedarville, Ohio	C	2	1	.....	4	.....	.....
20. Central College, Pella, Iowa	C	6	.....	.....	.....	.....	.....
21. Centre College, Danville, Ky.	C	65	.....	1	6	58	.....
22. Colby College, Waterville, Maine	C	150	.....	3	112	.....	1
23. College of St. Catherine, St. Paul, Minn.	W	.....	.....	1	1	.....	.....
24. Colorado College, Colorado Springs, Colo.	C	39	1	10	84	.....	4
25. Connecticut College, New London, Conn.	W	25	.....	14	154	1	.....
26. Converse College, Spartanburg, S. C.	W	98	.....	1	2	.....	.....
27. Cumberland University, Lebanon, Tenn.	C	35	.....	.....	.....	27	.....
28. Dickinson College, Carlisle, Pa.	C	19	15	.....	4	.....	9
29. Earlham College, Richmond, Ind.	C	9	12	.....	39	1	2
30. Elmira College, Elmira, N. Y.	W	48	.....	11	41	.....	3
31. Elon College, Elon College, N. C.	C	37	.....	.....	147	3	.....
32. Evansville College, Evansville, Ind.	C	16	1	4	15	.....	59
33. Franklin College, Franklin, Ind.	C	106	5	4	3	60	.....
34. Friends University, Wichita, Kans.	C	49	14	1	35	.....	8
35. Guilford College, Guilford College, N. C.	C	64	.....	.....	5	.....	.....
36. Hampden-Sydney C., H'm'den-Sydney, Va.	M	24	.....	.....	7	2	.....
37. Heidelberg College, Tiffin, Ohio	C	2	6	3	2	3	3
38. Hendrix College, Conway, Ark.	C	21	.....	.....	8	.....	.....
39. Hollins College, Hollins, Va.	W	62	.....	.....	20	.....	.....
40. Hood College, Frederick, Md.	W	7	6	1	7	.....	4
41. Huron College, Huron, S. D.	C	10	.....	.....	44	.....	2
42. Illinois College, Jacksonville, Ill.	C	40	.....	3	65	.....	2
43. Jamestown College, Jamestown, N. D.	C	10	.....	2	40	.....	8
44. Keuka College, Keuka Park, N. Y.	W	98	.....	1	12	1	1
45. Lake Forest College, Lake Forest, Ill.	C	16	2	23	28	.....	5
46. La Verne College, La Verne, Cal.	C	5	188	3	11	.....	.....
47. Limestone College, Gaffney, S. C.	W	245	.....	.....	.....	.....	.....
48. Lynchburg College, Lynchburg, Va.	C	40	.....	.....	1	103	.....

IN NINETY-FIVE SMALL COLLEGES, 1930-31

	<i>Friends</i>	<i>Hebrew</i>	<i>Lutheran</i>	<i>Methodist</i>	<i>Presbyterian</i>	<i>Protestant Episcopal</i>	<i>Reformed</i>	<i>Roman Catholic</i>	<i>Others</i>	<i>No Preference</i>	<i>Total</i>
1.	4	.....	6	93	15	9	1	6	1	13	184
2.	.....	6	5	98	209	39	3	2	6	9	455
3.	.....	52	13	121	59	48	4	76	22	10	503
4.	2	8	9	119	45	41	3	10	9	28	321
5.	1	.....	27	63	35	1	8	3	8	31	315
6.	3	33	6	90	8	48	1	79	55	3	644
7.	1	3	12	55	15	17	1	18	21	98	324
8.	.....	.....	46	87	74	43	.....	25	.....	62	514
9.	2	.....	2	166	46	6	1	2	65	11	537
10.	.....	.....	.....	44	16	1	.....	.....	.....	2	352
11.	.....	.....	3	38	10	.....	18	3	157	13	275
12.	2	15	2	39	25	107	5	36	77	10	563
13.	.....	.....	7	15	10	2	1	.....	1	10	224
14.	2	1	253	27	11	4	1	2	1	5	322
15.	.....	4	48	75	155	18	7	51	4	27	468
16.	.....	.....	1	41	19	2	.....	.....	1	18	530
17.	.....	.....	162	52	21	6	.....	4	1	15	289
18.	1	5	74	67	45	10	96	3	2	10	356
19.	.....	.....	1	47	49	.....	2	2	1	2	111
20.	.....	.....	.....	11	21	.....	135	.....	5	11	189
21.	.....	2	2	70	147	26	.....	10	.....	22	409
22.	2	43	.....	94	7	37	.....	76	49	39	613
23.	.....	2	3	2	5	3	.....	447	.....	.....	464
24.	1	1	15	141	112	58	.....	61	19	101	647
25.	8	48	10	46	81	101	8	42	25	4	567
26.	.....	2	7	100	123	55	.....	4	.....	1	393
27.	.....	1	.....	44	83	5	.....	.....	.....	6	201
28.	2	27	65	198	64	29	25	43	1	51	552
29.	183	.....	22	87	35	13	4	16	6	35	464
30.	1	19	13	86	154	90	12	98	12	7	595
31.	2	.....	3	96	36	7	1	2	2	32	368
32.	.....	7	9	130	47	7	.....	27	1	64	387
33.	.....	.....	4	67	36	4	.....	7	4	3	303*
34.	55	.....	2	134	36	.....	1	8	21	46	410
35.	95	1	1	95	27	6	.....	.....	10	2	306
36.	2	.....	1	34	147	20	1	2	.....	19	259
37.	.....	4	12	58	35	7	139	18	11	3	306
38.	.....	.....	.....	220	17	3	.....	.....	3	25	297
39.	3	3	3	57	81	105	.....	9	1	8	352
40.	4	9	74	67	114	51	108	7	5	3	467
41.	.....	.....	35	58	118	8	1	18	1	8	303
42.	.....	.....	9	119	74	11	.....	20	2	69	414
43.	.....	.....	42	67	108	1	.....	16	7	82	383
44.	1	.....	3	45	36	13	.....	3	2	16	232
45.	.....	6	32	57	92	44	3	51	11	30	400
46.	1	1	1	22	10	1	.....	1	8	14	266
47.	.....	.....	.....	27	7	3	.....	.....	.....	1	283
48.	.....	7	6	42	22	10	.....	1	5	19	256

* First semester only.

DENOMINATIONAL PREFERENCES OF STUDENTS

Name and Location of College	Men, Women, or Coed.	Baptist	Brethren	Christian Science	Congrega- tional- Christian	Disciples	Evangelical
49. MacMurray College, Jacksonville, Ill.	W	28	4	4	61	.....	4
50. Marietta College, Marietta, Ohio.....	C	23	3	1	83	.....	4
51. Meredith College, Raleigh, N. C.	W	368	.....	.....	2	2	.....
52. Millsaps College, Jackson, Miss.	C	86	.....	2	6	.....	.....
53. Milwaukee-Downer Col., Milwaukee, Wis.	W	10	1	24	62	.....	5
54. Mississippi College, Clinton, Miss.	C	354	.....	.....	2	.....	.....
55. Mount Union College, Alliance, Ohio.....	C	7	13	2	51	.....	5
56. Muhlenberg College, Allentown, Pa.	M	5	3	1	2	.....	11
57. Nebraska Central Col., Central City, Neb.	C	7	2	1	5	.....	5
58. Newberry College, Newberry, S. C.	C	36	.....	.....	.....	.....	.....
59. Oklahoma Baptist Univ., Shawnee, Okla.	C	267	1	.....	14	.....	.....
60. Otterbein College, Westerville, Ohio.....	C	11	274	2	3	.....	2
61. Pacific College, Newberg, Ore.	C	.....	3	.....	5	.....	1
62. Pacific University, Forest Grove, Ore.	C	6	2	.....	57	.....	3
63. Parsons College, Fairfield, Iowa.....	C	12	.....	3	36	.....	3
64. Penn College, Oskaloosa, Iowa.....	C	9	.....	2	57	.....	1
65. Penna. Col. for Women, Pittsburgh, Pa.	W	13	1	5	6	1	.....
66. Presbyterian College, Clinton, S. C.	M	27	.....	.....	.....	2	.....
67. Ripon College, Ripon, Wis.	C	8	.....	5	96	.....	13
68. Rollins College, Winter Park, Fla.	C	25	1	21	79	.....	.....
69. St. John's College, Annapolis, Md.	M	9	.....	3	8	1	1
70. St. Stephen's College, Annandale, N. Y.	M	.....	.....	.....	7	.....	.....
71. Scripps College, Claremont, Cal.	W	4	.....	16	34	.....	.....
72. Seton Hill College, Greensburg, Pa.	W	1	3	.....	.....	.....	.....
73. Shurtleff College, Alton, Ill.	C	133	1	3	15	.....	10
74. Swarthmore College, Swarthmore, Pa.	C	14	1	10	29	4	.....
75. Sweet Briar College, Sweet Briar, Va.	W	18	.....	7	27	.....	.....
76. Tarkio College, Tarkio, Mo.	C	7	.....	.....	15	.....	.....
77. Thiel College, Greenville, Pa.	C	10	2	1	2	.....	8
78. Trinity College, Washington, D. C.	W	.....	.....	.....	.....	.....	.....
79. Trinity University, Waxahachie, Tex.	C	58	.....	.....	7	20	.....
80. Tusculum College, Greenville, Tenn.	C	28	4	.....	7	.....	.....
81. University of Redlands, Redlands, Cal. ...	C	277	1	10	49	.....	5
82. Ursinus College, Collegeville, Pa.	C	29	6	2	2	.....	15
83. Wabash College, Crawfordsville, Ind.	M	23	5	7	54	1	2
84. Washington College, Chestertown, Md.	C	7	.....	1	4	.....	.....
85. Wells College, Aurora, N. Y.	W	6	.....	11	30	1	1
86. Wesleyan College, Macon, Ga.	W	51	.....	1	2	.....	.....
87. Western Maryland Col., Westminster, Md.	C	12	9	.....	4	1	1
88. Westminster College, Fulton, Mo.	M	39	.....	2	32	.....	7
89. Whittier College, Whittier, Cal.	C	40	3	19	57	1	3
90. William Jewell College, Liberty, Mo.	C	276	.....	3	45	.....	1
91. Wilmington College, Wilmington, Ohio.....	C	22	9	1	51	1	1
92. Wofford College, Spartanburg, S. C.	M	84	.....	.....	.....	.....	.....
93. Woman's Col. of Ala., Montgomery, Ala.	W	67	.....	.....	11	.....	.....
94. Yankton College, Yankton, S. D.	C	3	.....	2	148	.....	5
95. York College, York, Neb.	C	5	75	.....	12	.....	1
TOTALS.....		5,255	970	337	2,933	300	282

IN NINETY-FIVE SMALL COLLEGES, 1930-31

	<i>Friends</i>	<i>Hebrew</i>	<i>Lutheran</i>	<i>Methodist</i>	<i>Presbyterian</i>	<i>Protestant Episcopal</i>	<i>Reformed</i>	<i>Roman Catholic</i>	<i>Others</i>	<i>No Preference</i>	<i>Total</i>
49.	.....	2	9	229	49	10	2	9	1	6	418
50.	.....	1	13	92	46	21	.....	16	7	41	351
51.	.....	1	2	27	21	7	.....	.....	1	21	452
52.	.....	.....	2	237	33	20	.....	7	.....	10	403
53.	.....	30	39	52	40	37	7	37	4	13	361
54.	.....	.....	.....	10	7	2	.....	1	.....	.....	376
55.	7	7	19	243	87	10	34	20	2	13	520
56.	.....	34	227	17	18	12	62	26	23	13	454
57.	18	.....	2	28	2	.....	.....	4	4	13	91
58.	.....	.....	183	77	25	1	.....	4	7	2	335
59.	.....	.....	1	46	22	1	.....	.....	.....	71	422
60.	1	2	10	89	30	2	7	5	5	31	474
61.	38	1	.....	25	10	.....	.....	.....	2	1	86
62.	.....	.....	9	23	21	9	.....	20	8	94	252
63.	2	.....	18	99	109	1	.....	5	2	10	300
64.	125	1	4	68	22	6	1	6	2	4	308
65.	.....	14	17	39	169	29	5	11	7	1	318
66.	.....	.....	1	14	172	1	.....	.....	1	8	226
67.	.....	3	62	57	20	22	.....	37	3	46	372
68.	3	3	4	51	69	70	1	16	12	58	413*
69.	.....	8	9	34	27	71	4	54	18	56	303
70.	.....	3	1	9	9	80	2	2	1	5	119
71.	.....	3	3	14	30	44	.....	10	10	20	188
72.	1	.....	5	2	9	1	2	279	.....	6	309
73.	1	.....	5	59	42	6	.....	8	5	8	296
74.	145	11	25	58	121	89	11	9	24	37	588
75.	1	8	6	53	127	194	2	10	9	4	466*
76.	.....	.....	.....	29	89	.....	.....	.....	8	5	153
77.	.....	.....	115	37	39	5	15	12	2	.....	248
78.	.....	.....	.....	.....	1	1	.....	380	1	2	385
79.	1	.....	.....	94	192	2	.....	3	1	12	390
80.	.....	1	9	58	89	14	2	5	1	6	224
81.	.....	3	5	97	84	28	.....	7	17	10	593
82.	6	13	54	71	57	26	128	24	8	27	468
83.	2	1	11	106	99	14	.....	24	5	47	401
84.	1	2	5	141	13	51	1	20	2	4	252
85.	1	2	3	21	83	81	8	4	6	13	271
86.	.....	2	1	224	32	11	.....	3	2	3	332
87.	1	5	48	203	31	41	24	25	3	.....	408
88.	.....	1	3	56	129	12	.....	6	.....	6	293
89.	74	2	4	119	51	20	.....	16	12	31	452
90.	.....	.....	.....	53	27	5	.....	3	6	23	442
91.	60	.....	.....	125	34	1	3	9	2	11	330
92.	.....	.....	1	230	19	7	.....	.....	1	9	351
93.	.....	4	1	267	33	12	.....	4	.....	9	408
94.	.....	.....	20	45	23	13	2	29	6	34	330
95.	.....	.....	18	36	8	.....	.....	2	8	2	167
	866	478	2,025	7,374	5,212	2,210	913	2,481	892	1,944	34,472

* First semester only.

INTERDENOMINATIONAL ACTIVITIES, 1931**RAYMOND H. LEACH**

There is in process of construction the first unit of the building for the University Religious Conference at the University of California, Los Angeles. The groups cooperating in this enterprise are: the Newman Club (Catholic) the Menorah Society (Jewish), the Y. M. C. A., the Baptists, Congregationalists, Disciples, Episcopalians, Lutherans, Methodists, Presbyterians, in fact all of the religious organizations functioning at the University, except the Christian Science Society, the Bible Clubs, Inc., and the Y. W. C. A. The Conference idea is functioning a hundred per cent at Newman Hall, at the Los Angeles Junior College, where all of the religious organizations without exception are using the building.

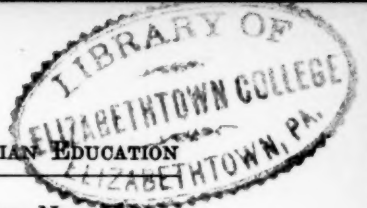
At the College of Agriculture of the University of California, at Davis, there is a community and college church built largely by the Presbyterian Synod of California and Nevada but which serves as a student center where the program is financed by the Congregational, Baptist, Methodist Episcopal and Presbyterian National Boards of Education.

At Michigan State College, East Lansing, the Baptist, Congregational, Methodist and Presbyterian National Boards of Education cooperate in employing a university pastor and a director of work among women, who carry on at Peoples Church a program of religious activities among students.

Four denominational agencies cooperate in the religious work carried on at the University of Maine—the Baptist Board of Education, Congregational Education Society, Congregational State Conference, Protestant Episcopal Bishop of Maine and the Universalist State Superintendent.

At Massachusetts State Agricultural College, Amherst, the Baptist Board of Education, the Congregational Education Society and the Massachusetts Universalist Convention unitedly support a university pastor.

A cooperative enterprise is maintained at the University of New Hampshire, Durham, largely supported by several denomi-



national agencies: the Baptist Board of Education, New Hampshire Baptist Convention, New Hampshire Congregational Conference, Methodist Episcopal Wesley Foundation, Protestant Episcopal Bishop of Maine, Unitarian State Superintendent and Board of Education Presbyterian Church, U. S. A.

An interesting interdenominational work is being carried on at Cornell University, Ithaca, where a united religious student program is carried on by representatives of the Catholic faith, the Jewish faith, the Baptist Board of Education, Congregational Education Society, Protestant Episcopal Church, Methodist Wesley Foundation and Board of Christian Education Presbyterian Church, U. S. A.

At Western State Normal School, Kalamazoo, the Baptist Board of Education and the Methodist Wesley Foundation cooperatively support a religious worker with students.

During the year (1931) two important denominations, the Southern Baptist Convention and the Norwegian Lutheran Communion, have come into the fellowship of the Council of Church Boards of Education increasing the total membership to twenty-two constituent boards.

THE COUNCIL EXHIBIT

According to present plans the Council exhibit at the annual meeting in Cincinnati will bring together both interesting and significant material. As the participating Boards have for the most part chosen one or two fields of activity for presentation the exhibit may hold some surprises in the variety and scope of Board functions.

The Disciples Board will devote its space largely to material on college publicity, while the Northern Baptist organization will concentrate chiefly on the work of its Missionary Education Department. The Presbyterian U. S. A. Board has promised movies of important events in some of its colleges, maps showing the distribution of its institutions in certain states which may be supplemented by a chart illustrating the functions of the Board. The Protestant Episcopal group will show charts and maps related to work with students and to the training of its clergy.

The Southern Baptist Board will also feature its student work, and the Church of the Brethren will display publications of its Board. In other instances the nature of the exhibit material has not as yet been divulged.

The Council itself is planning an extensive exhibit of the work under the direction of the University Secretary, Mr. Raymond H. Leach. A large diagram showing the many fields of the Council interests and its wide relationships is also being prepared.

—R. E. A.

NEW YORK PASTORS HONOR DR. PARKHURST

The Clergy Association of New York and Neighborhood held a testimonial luncheon at the Riverside Church on December 14, at which a portrait of Dr. Charles Henry Parkhurst, Minister Emeritus of the First Presbyterian Church, New York City, by Paul King, was unveiled. A large attendance paid tribute to Dr. Parkhurst's well-remembered service in fighting corruption in municipal affairs in the '90's. Dr. Parkhurst himself, unable to be present because of the infirmities of age, sent the following message:

I feel that this is an unusual occasion. I understand that you plan first to unveil me and then to hang me. It hardly seems right for me to be around at such an intimate ceremony. The least I can do is to appear by proxy, so I send you this affectionate greeting.

Seriously, there are not enough unveilings or enough hangings in New York City. The whole world knows that our politicians have degraded the word 'corruption,' but we need chapter, verse and telephone numbers to prove it. There are charges aplenty, but not enough of the kind that go in cannon. Our moral powder only makes a pretty bonfire unless we ram it down a pointed muzzle before igniting it.

When shall our corrupt city put on incorruption? When all of you, my dear friends, decide with your whole souls that it shall do so; when you fight the good fight with first names and last addresses of evil-doers. Never despair about anything but the meat within your own mouth which feeds the enemy. Unveil him, unmask him, and you have as good as hanged him.

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, Editor

NEWS FROM THE FIELD

The Campus Christian Council of the University of Washington is conducting a School of Religion. Six courses are offered during the autumn and winter quarters: Methods of Worship, Current Religious Literature, The Teachings of Jesus, The Message of the Prophets, How We Got Our Bible, How to Use the Bible. This religious Council is a cooperative agency through which seven denominations and the Christian Associations correlate their work.

The Congregational church near the University of Texas has experimented in providing an opportunity for meditative worship, free from addresses or leaders. For the first service, the Hoffman head of Christ occupied the center of the platform. Beautiful music aided the spirit of worship which, for many people, began before the forty-five minute program and lasted for many minutes afterward. This is one of many evidences that there are people who, in these days of rapid movement, desire an opportunity to meditate in quietness.

Book review clubs, an occasional discussion of some good volume, and sermons based on recent publications are means of providing a broadening and deepening of thought. The Rev. Cecil F. Ristow, of Eugene, Oregon, preached Sunday evenings in November on: "Albert Schweitzer," "The Magnificent Obsession," "Abraham Lincoln, the Prairie Years," "Methods of Private Religious Living."

The Presbyterians and Congregationalists at Corvallis, Oregon, have united forces and now make a single approach to students. "The Social Issue of the Month" is a regular feature of their program. In October, the group considered, "Militarism in Education."

Miss Emma Sater, the new Director of Women Students at East Lansing, Michigan, has succeeded in gathering a nucleus of students who meet once during the week in order to find background materials and to make preparation for the Sunday eve-

ning discussion. Most Sunday groups need just that kind of preparation on the part of at least some of the members of the organization.

SERMONS—AS A STARTING POINT

One of our troubles is that we hear sermons—and then forget them. College groups may make the sermon the center of a well-rounded educational process in several ways. The following suggestions represent experiences of young people's groups in various parts of the country:

- The pastor plans a series of five or six sermons on subjects which have been suggested by young people.
- The Sunday evening discussions, for a number of weeks, are based upon the pastor's sermons.
- The group listens in on a radio broadcast late Sunday afternoon, and then discusses the sermon (preferably at someone's home).
- The group occasionally reads a sermon together, and stops at various points for discussion. (Two new books useful for this purpose are *Sermons I Have Preached to Young People*, collected by S. A. Weston, Pilgrim Press, \$1.60; *Youth on the March*, by C. D. Gray, of Bates College, R. R. Smith, \$2.00.)
- A discussion by young people on the subject, "Some Sermons That Need to Be Preached," followed by a consideration of some of the points which might be included in sermon treatments of these themes. The pastor may then be interested in preaching on some of these topics.

THAT EVER-PRESENT NOTEBOOK

If only we could remember all the questions that are asked in informal groups, if only we could recall the happy ideas which come to us in the midst of a conference group or as we are lying awake at night, we would not feel so impoverished when it comes to building a program for the quarter. A quiet half hour with the morning paper will even suggest to the imaginative mind a whole series of live issues. This morning, for instance, I really took time to read for half an hour in the comfortable lobby of an inn, and the newspaper reminded me that these issues are matters which might be considered with student groups: the Man-

churian situation, the Hunger March to Washington, President Hoover's message to Congress, Hitler's recent victory in Germany, Gandhi's seeming failure in England and his prediction of a continued struggle upon the part of a rebellious India, the much advertised American Bible published by the University of Chicago Press.

And then there were those questions which the young people asked at the forum the night before. Several of them deserved more than a two or three-minute answer; they might well be the basis for at least an evening's discussion. You can easily make a similar list from the questions asked at public gatherings you have attended:

Can any problem really be solved when people are angry? Must not every social problem be settled in the calm unemotional spirit of the scientist in his laboratory? Do not reform groups, and enthusiastic propagandists, do more harm than good?

Is not Gandhi using force as truly as the nation that wages a war? Though there is some gain in the fact that it is a comparatively bloodless use of force, is not this method of attempting compulsion as open to criticism as any other movement of the past by which one group tries to brow-beat another group?

If we were to follow Jesus, would we not be likely to end our lives in prison or in the electric chair? Would Jesus not come to the same end today that he did in the first century? If this is true, should we not quit talking about "following Jesus," since it would do no good for people to lose their lives?

Should not American Christians stop talking so much about the problems and movements of foreign nations? Should we not, rather, center our attention upon some crying evil in our own land? Should we not, for example, agree to study the situation in the coal mines? Or is it just as bad to talk about a problem in Kentucky (when we live in New Hampshire), as it is to get stirred up about India? Should we not, in other words, center our whole attention upon the problems that belong to our own community?

Is it not time that we stopped giving support to law-breakers and that we gave all of our support to the enforcement of law, whether we like that law or not? For example, there is a wide-

spread propaganda which seeks to convince the American people that prohibition is a failure, that it always will be a failure. The purpose of this propaganda is to make it a failure. Should not patriots resist this, and is not the way to resist it to rise to the defense of every person who is trying to enforce the law?

Are there any old virtues left? For example, do we believe that a person must always be honest? It is often inconvenient to be completely honest. We may hurt someone's feelings. Or, a person may testify against a law-breaker; if he does he may suffer through the retaliation of an organized gang. For the sake of one's family, should one be completely honest in a case like this?

TOOLS FOR WORKERS

The Teachings of Jesus, by B. H. Branscomb (Cokesbury Press, \$2.50), is the most recent and in many ways the most useful volume on this subject for student groups. It is non-technical, but is based on sound scholarship. It belongs in the library of every student leader.

What About Smoking?, by Eunice M. Acheson (Methodist Book Concern, 15 cents), is an excellent outline for discussion, with a collection of reliable resource material. It places an emphasis on the formation of habits.

Youth Seeks the Truth about the Liquor Problem (from the International Council of Religious Education, 203 North Wabash Ave., Chicago, 10 cents). This booklet is an outline of procedure for groups that want to study this issue, and it contains a considerable body of well selected facts.

Churches and the World Disarmament Conference (from the Federal Council of Churches, 105 East 22nd St., New York, 25 cents). This outline is almost indispensable for young people's groups that want to study the issue of the Geneva meeting.

The *I Believe* series, and similar leaflets, issued by the American Institute of Sacred Literature (University of Chicago, Chicago) will prove especially helpful during the Lenten season. The Young People's Department of the Congregational Education Society (14 Beacon St., Boston, Mass.) has a leaflet, *When I Join the Church*, which is available at 2c per copy; 12 for 15c.

Many socially-minded young people would like to patronize industries which are making a real effort to conduct their business with full justice to their employees. The White List of Candy Manufacturers may be secured from the National Consumers' League, 150 Fifth Ave., New York. The White List of Hosiery Makers may be obtained from the American Federation of Full Fashioned Hosiery Workers, 2530 North Fourth St., Philadelphia. The basis on which these lists are made up will also prove an interesting topic for study.

There is a new book, just off the Ray Long and R. R. Smith press, which should be left carelessly upon the most conspicuous table in the social room. It is called, *Twenty-one*. Students will pick it up; they will read with increasing interest; there may even be danger that they will miss classes or an appointment. Erdman Harris talks in these pages just as he would to a summer conference group, to a "bull session" in a fraternity house, or to an informal after-luncheon group in the common room of a college dormitory. It is seldom that a book is published which combines so happily high moral principle, delightful humor, and directness of approach to the real issues of older adolescent life.

STUDENTS AND MORALITY

A common tendency today is for students to be theoretical humanitarians—they are highly ethical in their social points of view. At the same time, there seems to be less control in personal morality even among these socially-minded students; and there are evidences that standards of individual morality are lower. What about this statement as a guide?

The essence of happiness is to be conservative with regard to personal morality and to be liberal with regard to social morality, and we older people have done just the opposite thing. (President Irving Maurer, Beloit College, in *Sermons I Have Preached to Young People*, edited by S. A. Weston, Pilgrim Press.)

Something of this same emphasis, at least in the matter of a sane conservatism, is contained in the suggestion of Gilbert Murray:

I believe that the accepted morality, though always open to criticism, is in the main solidly based on the experience

of the human race. There are hardly any social facts so well ascertained as the main moral principles of society. (*Harper's Magazine*, v. 160, p. 138.)

Is what is most needed, an appreciative and studious attitude by which we seek to understand the reasons for the principles and ideals traditionally held?

The victory of moral autonomy is not yet secure. Nor shall I hide my conviction that much caution is necessary in setting aside moral tradition. What impatient innovators call taboos may be the fruit of long racial experience. The man who disregards the accepted standard of good taste and good manners is a barbarian, and the new convention that fiction is not bound by conventions of decency is, I think, unfortunate. Rash experiments in morals very often bring disaster. "Wise men," says Burke, "instead of exploding general prejudices, employ their sagacity to discover the latest wisdom which prevails in them." (W. R. Inge, *Christian Ethics and Modern Problems*, p. 216.)

Do American students believe in gentlemanliness? Is this the new substitute for goodness?

John W. Harvey, of the University of Birmingham, speaking for Britain, writes: "*Gentlemanliness and Sportsman-ship* are perhaps the most prevalent moral categories in our country today; moral because used to convey judgments upon conduct, however unsystematic and casual these may be. . . . In most circles of our acquaintance the label of *good sportsman* seems more desired than the label of *Christian*. And even the old guard have a saying, *He is a Christian and a gentleman*, which carries the implication that the latter appellation adds something to the former." (R. W. Sockman, *Morals of Tomorrow*, pp. 41f. Harper and Brothers.)

There is a great deal of silly talk about experimental morality, talk which is mere rationalization.

One thing I think may safely be said, even in the face of all the chatter about experimentation, that no man can conscientiously, or honorably, make moral experiments which may ruin, or gravely imperil the character of others. And in that respect, one must especially protect the young and the ignorant from action whose consequences they imperfectly understand. (Matriculation sermon by President

James R. Angell, Yale, in *Yale Divinity News*, November, 1931.)

What is the true experimental spirit, in the sense in which science uses this term?

In science the experiments by which knowledge is advanced are devised by persons who are masters of the knowledge of the subject which exists already; the experiment of an ignoramus is more likely to blow up the laboratory than to further research. . . . In science no serious investigator contrives experiments to test an hypothesis unless it appears to his mind (and that, be it observed, is the mind of an expert) that the prospect of its turning out to be correct is such as to make worth while the cost, and also (if there be such) the risk which the experiment involves. . . . In science an experiment is an act performed in the hope that its result will be to advance truth. (B. H. Streeter, *Moral Adventure*, pp. 57f.)

What is immorality? Is it just failure to think straight?

There are only two kinds of immoral conduct. This first is due to indifference, thoughtlessness, failure to reflect upon what is for the common good; in other words, careless, impulsive, unreflective living on the part of people who know that they ought at least to try to think things through. I suspect that 99 per cent of all immorality is of this type. . . . The second type of immorality is represented by "the unpardonable sin" of which Jesus spoke—deliberate refusal, after reflection, to follow the light when seen. (R. A. Millikan, *Forum*, vol. 82, p. 194.)

Joseph Jastrow—The great god Quantity may easily become a Moloch. Quality is made of finer stuff. Quality worship is much harder to establish; it takes a finer quality of mind to appreciate it. Hence the difficult problem of the appreciation of products of art; hence the years of education in appreciation of other subtler dimensions, harmonies and refinements, beauties and nobilities, for which in turn the temples of the Acropolis stand as the supreme modes. From quantity to quality runs the course of education; the masses are impressed by the obvious dimensions of the beautiful.

COLBY COLLEGE REJOICES IN LOYALTY OF FRIENDS

With perfect appropriateness, the name of Colby's own Professor Julian D. Taylor heads the list of benefactors whose gifts will be of sufficient size to erect whole buildings on the new Mayflower Hill campus. He has pledged the sum of \$250,000 towards the project upon condition that the remainder of the necessary \$3,000,000 be raised within three years.

Dr. Taylor, at the age of 85, is the dean of American professors, having taught Latin at Colby for 63 years, a record unequalled in this country. Last June he retired from the faculty, although as professor-emeritus he continues to conduct the senior Latin course. During the summer he was elected to the Board of Trustees of Colby College by a record-breaking unanimous vote of the alumni body and was honored by Governor Gardiner, of Maine, by the title: "The Grand Old Man of Maine."

* * * *

On the day after the Colby trustees made the decision to go ahead with the new campus program, President Johnson was able to announce an unconditional pledge of \$100,000 from the Northern Baptist Convention, which could be used for developing the entire program.

It is one of the very few occasions that this body has pledged money to colleges without its payment being conditioned upon the raising of certain sums from other sources. As far as necessary, this Baptist gift will be devoted to the architectural work of developing the new campus plans and to organizing the financial program.

Colby College was established as a Baptist institution and, although non-sectarian in teaching, it has prospered through the constant support of this denomination. In return, Colby has given to the world many of the outstanding Baptist leaders. Not the least of these today is Frank W. Padelford, D.D., executive secretary of the Board of Education of the Northern Baptist Convention, who was influential in putting the story of the Colby project before that body and obtaining this \$100,000 pledge.

THE SEMINARY WORLD

GARDINER M. DAY

THEOLOGICAL CONFERENCES

As we write, the most important event in the seminary world will be a conference for students and professors of the theological seminaries of the United States and Canada, to be held December 29, which is the day preceding the eleventh quadrennial convention of the S. V. M., at Buffalo, N. Y. We will carry a report of this in the February issue of CHRISTIAN EDUCATION.

Three regional conferences will follow shortly after this which we shall just mention: a conference on "The Significance of Jesus Christ in the Modern World," at San Anselmo, Calif., January 29, 1932; a New England conference on "The Task of an Awakened Church," in Cambridge, February 4; and a southern conference on "The New Challenge in the Rural Field," at the College of the Bible, Lexington, Ky., March 4.

From across the Pacific comes the announcement from the Board of Managers of the Nanking Theological Seminary that they are looking forward with especial interest to the visit of a lecturer from America during the coming year in the person of Dr. W. W. White, President of the Biblical Seminary in New York.

In view of a good deal of discussion about the relative number of students in seminaries today and in the past, and the problem of small churches closed through economic pressure and the resulting unemployment problem in the ministry, a comparison of the statistics of the number of students in different Presbyterian seminaries through the country, which appears in a recent issue of the Auburn Seminary *Chapel Bell*, will perhaps be of interest to our readers:

<i>Seminary</i>	<i>1920</i>	<i>1930</i>			
Princeton	156	190	Ger., Dubuque	23	23
Auburn	48	69	Ger., Bloomfield	17	22
Western	48	110	Lincoln	18	21
Lane	38	11	Biddle	22	.....
Kentucky	38	95	Johnson C. Smith .....	.....	19
McCormick (Chicago) ..	165	198	Omaha	27	58
San Francisco	59	100	Total	659	916

THE PASTOR IS THE PIVOT

Experience through many years confirms my judgment that the raising of funds for a church school involves the minister in large opportunity and high privilege. This does not mean that always the minister is a successful solicitor. Often he is not. Always his leadership, his influence and his cooperation are invaluable.

Down to the present day when in some ways ecclesiastical leadership seems to be shifting, ministerial cooperation is all but essential. For men and women advise with their minister about their philanthropies and counsel with him about their gifts.

An instance. A small college in a pioneer section. The minister stood one day at my desk, his eyes shining and his face alight. Said he, "The college asked me to help. They thought I might get \$5,000 from my little village, just a few hundred souls. So I cranked the old Ford and started out through the mud. I kept at it and I prayed as I went. Today I am bringing \$10,000 to this college so our young people may have better opportunity."

Another instance. Today a college campaign is being pushed farther ahead than can be computed in words by the steady cooperation of one pastor.

The minister has the quality of conviction back of his appeal and his cooperation. He is accustomed to presenting his causes on the ground of spiritual privilege. Generally he does not know how to slap a man on the shoulder, call him Bill, and tell him that he "has to come across." But he does know how to hang to it and to lead his people to the conviction that this is the thing to do and the right way to do it.

One campaign of a million and a quarter dollars was made extraordinarily difficult, though it succeeded and overwrote its asking, by a minister who was a type in that community and said, "Why, I never spoke a word against it." He didn't. Neither did he speak a word for it. The difficulties were increased immeasurably by his silence and his failure to exert that leadership which potentially is his.

One of the foundation stones of the church in this country was education at the altars of our Lord. Theoretically the minister is vitally interested in the progress of education under the auspices of the church. Actually and in repeated experience he is thus vitally concerned and plays a tremendous part on many a field in making hundreds of thousands of dollars available for many a college that otherwise would not come into the treasury of the church school.

A CHRISTIAN FACULTY

In response to an invitation from the editor, Dr. Henry W. A. Hanson, President of Gettysburg College, gives this statement as to his policy of faculty building at Gettysburg:

I have endeavored to make a very careful study of the general field of religious impressions in college. The general pitch in the sphere of religious emphasis is given by the faculty. Directly and indirectly the attitude of the individual professor means more for the building of spiritual appreciations than any other single source in college life.

When this fact became clear to me, I at once had a conference with each member of my faculty informing him as to the nature of the college and the nature of my own program. I do not want professors but teachers. I want men who teach boys rather than books. I am determined at all times to have a faculty made up of men who are individually loyal to Jesus Christ and his program of life.

For this reason, for the last seven years no professor has been added to the faculty who has not made this affirmation and with it a statement that if at any time he can no longer maintain an attitude of loyalty to Jesus Christ and his teachings, that he pledge his immediate resignation.

The question of denominationalism never comes up. The question of Christian faith always comes up as the first question in the securing of a new member for my faculty staff.

HERE AND THERE

PREMIER Bennett of Canada, speaking at the Centennial Anniversary of Wesleyan University on October 12th, said that the Christian civilization of nineteen centuries was being challenged and that "until we realize who is our neighbor and apply the teachings of our Master, the world will not return to its economic health."

DR. MABEL S. DOUGLASS, Dean of New Jersey College for Women, in defending colleges against the current wave of criticism, said in a recent address, "We are criticized for failing to equip students to hold jobs. Those who make this criticism see only one side of the problem which faces colleges. The duty of a college is primarily cultural; we are teaching students how to live, not how to earn a living."

DR. WILLIAM PEARSON TOLLEY, the youngest president of a Class A college in America, was inaugurated as the head of one of the oldest colleges west of the Allegheny Mountains, Allegheny College, on October 9th. Dr. Tolley is thirty-one years of age. Allegheny College is 116 years old.

WILLIAM and Mary College is the first to add a department of aviation to its curriculum. Several universities and colleges have established flying clubs, but William and Mary is pioneering in making aviation a recognized branch of study.

PRINCETON Theological Seminary plans to establish a summer session with a wide range of courses in theology and practical religion.

THE Harvard Business School enrolled twenty more students on the first day of registration than were registered at the same time last year. Harvard's Theological School lost twenty-five students, or more than 38 per cent, of its 1930 enrolment.

PRESIDENT Harry Woodburn Chase, University of Illinois, has begun to fulfill the pledge of scholastic freedom he made to 12,000 students at his inauguration last spring. Records of class attendance are no longer kept and control is being decentralized in that the deans of the Colleges of Liberal Arts, Commerce, Agriculture, Engineering, Education and Music are given

the responsibility for discipline and all matters concerning their separate colleges.

"If men are to be educated," said Dr. Chase, "they must follow the truth wherever it leads. One of the steps in an education is to make people feel a sense of responsibility for their own acts, and to take the consequence for them."

PRESIDENT G. A. Andreen of Augustana College, Rock Island, Ill., writes, "I have had the pleasure of attending almost all of the meetings of the Association of American Colleges ever since you, many years ago, founded this important and fruitful association." President Andreen has already made his reservations for the Cincinnati meeting, January, 1932.

PRESIDENT Richard E. Sikes of St. Lawrence University, of which Mr. Owen D. Young is Chairman of the Board of Trustees, has recently written that "Mr. Young is in full sympathy with the purposes of the Association of American Colleges."

BALDWIN-WALLACE College, Berea, Ohio, and Shorter College, Rome, Georgia, have been added to the approved list of the Association of American Universities.

ONE hundred boys and girls living on farms in thirty-six different States have been awarded \$500 scholarships to help them through college, according to an announcement by Cyrus McCormick, Jr., Vice President of the International Harvester Company, which offered \$50,000 in scholarships in celebration of the centennial of the invention of the reaper.

FRESHMEN women at Washington University, St. Louis, Missouri, will be orientated this year under a new "family group" plan. Features of several systems used in other American universities will be combined, the plan dividing freshmen co-eds into groups of fifteen or twenty, each meeting once a week for six weeks under the leadership of an upper division woman. Scholarship, university traditions and history, extra-curricular activities including athletics and school publications are taken up under a definite program.

IN a report to President Nicholas Murray Butler, Dean William F. Russell of Teachers College, Columbia, states that

normal schools of the country should forget about junior proms, hazing, eight-oared crews and other parts of the collegiate side shows in imitating colleges and universities and face their most important task, "to turn out teachers amply capable of performing their work in American society."

WORKING one's way through college is an old and familiar story, but to metropolitan residents the paying of tuition with cows, hogs, chickens, eggs and almost everything else in the way of farm products, is a new idea. The College of the Ozarks at Clarksville, Arkansas, has made such a plan possible this year because its students are mountaineers of the Ozarks whom modern civilization and prosperity have passed by. Of the 350 students enrolled, 297 came to college with less than \$100 to carry them through the year, some with nothing at all except intelligence, ambition, a gift for music and a burning passion for knowledge.

UNDER the auspices of the Catholic, Jewish and Protestant religious counselors of Columbia University, a Symposium on Religion was held December 7 to 10, 1931. The theme "Place of God in Modern Life" was discussed by an outstanding leader of each Faith: Dr. David de Sola Pool, Rabbi Spanish and Portuguese Synagogue; Reverend Father James Gillis, C.S.P., Editor Catholic World; Dr. J. V. Moldenhawer, Minister First Presbyterian Church, New York City.

DEAN Luther A. Weigle of Yale Divinity School has announced the creation of a department of research which will make a comprehensive attack upon religious and social problems as they affect the work of the ministry today. Developments in the fields of psychology and sociology, particularly as they relate to the growth of personality and the present day operation of institutions, are leading to a broadening of the research interests of the Divinity School. The department of research operates under the direction of a standing research committee, the chairman of which is Professor Hugh Hartshorne.